

STILL 'TIS OUR ANCIENT FOE



8924
S

By **KENNETH GOFF**

G.M. Elliott Library
WENDELL COX
Cincinnati Christian University
2700 Glenway Ave
MINISTER Cincinnati, OH 45204-3200

STILL 'TIS OUR ANCIENT FOE

G.M. ELLIOTT LIBRARY
Cincinnati Christian University



By KENNETH GOFF

Annex
305.8924
G612s
1962

Copyright 1962
By
Kenneth Goff

CHAPTER ONE

The Fallacy of Judeo-Christianity

In this, the 20th century, an age of enlightenment, when all subjects can be intelligently examined, there is only one issue or subject that remains forbidden fruit. One may discuss Communism, sex, Protestantism, Catholicism, Mohammedanism or metaphysics freely, but why cannot one discuss the Jew?

If we wish to find out about the Mormons, we can readily purchase on the market "The Book of Mormon," "The Doctrine and Covenants" and "The Pearl of Great Price." If we wish to learn of the Christian Science faith, we may purchase "Science and Health," by Mary Baker Eddy. If we wish to discuss the 'I Am' movement, there are many books by Dr. Ballard. If it is Mohammedanism we wish to be enlightened on, the "Koran" can be bought at nearly every book store.

There is not one single existing faith that we cannot have the complete research on except that of the Jews, and when we seek to acquire the many volumes of the Talmud we are always pointed to a limited edition or some excerpts, and are forbidden to purchase their complete writings. Even in their own writings they boldly state that any Gentile should be put to death who delves into their teachings.

A heathen who studies the Torah deserves death for it is written, "Moses commanded us a law for an inheritance, it is our inheritance, not theirs." Sanhedrin (59a), page 400.

The second hue and cry that always arises when you wish to discuss the Jews is that one must always praise them and never be critical of anything they say, write, or do, because God will curse us. In other words, it is all right for us to criticize a Catholic, a Mormon, a Jehovah Witness, a Christian Scientist, a Protestant or any sect upon the face of the earth except a Jew.

This superstition has been sown so deep in the minds of individuals that they fear to raise one single question on this subject. The Jew may promote Communism, or operate the liquor industries; he may be the writers and distributors of pornographic literature; he may operate the prostitution racket; but he must never be criticized because there arises the bugaboo of "I will bless them that bless thee, and curse them that curse thee."

If one will go back and see *who* this blessing was applied to, he will find that it was an individual blessing that was given to Abraham and is found in Gen. 12:1-3:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Note this: that this is a personal promise given unto Abraham, and refers to him in the singular *thee*, and the blessing that he is to give to the earth is in his posterity, the Lord Jesus Christ — that seed being *one*, as is also mentioned in the term, "the seed of the woman." in Gen. 3:15.

One wonders where modern clergy has propounded the idea that one must bless those who curse the very Name of Christ and seek to destroy Christianity. One wonders why one must bless those who seek to take the Bibles out of the schools and stop the singing of Christmas carols. Is it logic that God would place a blessing upon those who organize to destroy the teachings of Christ and the Church of the Living God? Yet this bugaboo is continually flung into the face of anyone who would carry on an honest research concerning this subject.

We are told that only the nations which bless the Jews have prospered, but if you will follow history closely you will see that this is a lie. The nations that have been destroyed and did not prosper were those which forgot God. *Blessed is the nation whose God is the Lord*, Ps. 33-12. Many nations prospered under God until the Jews came in, and when they entered with their Talmudic doctrine and began to demoralize the land and control the wealth, then the nation began to crumble.

We might note that England has been declining as an empire ever since they allowed the influx of Jewish immigrants and let them seek places of importance both in their finance and government. This is true of the United States since the turn of the century.

If the blessing should have been upon any nation then it would have been upon Napoleon and his army, who forced the people in many communities to participate in Jewish holidays and caused the erection of synagogues in many of the cities which his army captured. Yet Napoleon and his armies were destroyed.

Surely, according to this, Soviet Russia should be blessed above every other nation upon the face of the earth, for Soviet Russia is the only nation that forbids anti-Semitism; and I quote from the Daily Worker under the date of December 2, 1938, a paragraph in an editorial titled, "Stalin and Anti-Semitism:"

"In the USSR, anti-Semitism is strictly prosecuted as a phenomenon profoundly hostile to the Soviet system. According to the laws of the USSR, active anti-Semites are punished by death."

The second bugaboo which would throw fear in the hearts of those that would seek to enlighten themselves concerning the overall position that the Jews take in this world conspiracy is the bugaboo of anti-Semitism. Does anyone

stop to ask themselves what does this mean? Who is a Semite? If one would read history carefully they would find that all races which descend from Noah's son Shem, became Semitic people, and this takes in the Arabs and many other Mid-Eastern races and the great bulk of the Anglo-Saxon world. For years now, organized Jewry has carried on a vicious campaign against the Arab nations, and thereby have made themselves the real anti-Semites.

As we know, in general most honest writers discussing the Jewish question are not condemning a people nor are they seeking to persecute a race or religion, but they are hoping to expose and bring to light the Talmudic teachings and practices which at their very root are anti-Christ, and have laid the foundation for the ungodly doctrine of Communism which is sweeping the world today. In the course of this writing I shall seek only to condemn the doctrine and those who are a part of the conspiracy, such as the pharisaical Talmudic teachers, and political Zionism.

The third bugaboo that arises in any discussion of the Jewish problem is that our heritage is Judeo-Christian. Let us remember that the New Testament is not the product of the Jews, whose faith is built upon the doctrine of the Talmud. The New Testament is the product of the spoken words of the Lord Jesus Christ, and the divine revelation which was given to His apostles.

The Old Testament was compiled by Holy men of God who were Israelites and believers in a monotheistic religion of One God, and who looked forward to the coming of the Redeemer of Israel and the Saviour of the World. The Bible tells us Holy men of God wrote the Bible as they were moved upon by the Spirit of God. The Old Testament is the product of God working through His servants, the Prophets, and Christianity pre-dates the (Jewish faith which came out of the Babylonian captivity;) and which we will discuss in great detail further in this writing.

Let us remember that Jesus said in John 8:56-58:

"Your father Abraham rejoiced to see my day: and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, 'I am.'"

In 1st Cor. 10:4 the apostle Paul sets forth quite plainly the presence of Christ in the wilderness journey of Israel, when he states:

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

We also note in Hebrews 11 that Moses was a member of the Christian faith, for we find the following recording beginning with the 24th verse:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasure in Egypt: for he had respect unto the recompence of the reward."

The apostle John made very clear, that Christ was from the very beginning, and even before the foundation of the earth. He said:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (John 1:1-4)

Then, in the 14th verse, he says:

"And the Word was made flesh, and dwelt among us,

(and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

Jesus said in John 17:4-5:

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

This verifies the fact that Christ was with God in the hour that the world was made, and the day in which he said in Gen. 1:26:

"And God said, let US make man in OUR image, after OUR likeness:"

These few verses are only a part of the abundance of material found within the Holy Bible which proves that the Christian faith was from the beginning, and is older than the Jewish Talmudic religion. Christ is the Rock upon which the Christian Church is built. He is the Rock of Ages. He was the Lamb of God slain before the foundation of the earth; and His Church and teaching are not the products of the Jewish mind. See Rev. 13:8 *"And all that dwell upon the earth shall worship Him (anti-Christ), whose names are not written in the book of life of the lamb slain from the foundation of the world."*

Is it not a strange thing then that the very people whom preachers are telling us are the creators of the New Testament seek to destroy it, for they realize more than anyone else that this section of the Holy Bible plainly indicts their teachings and identifies them for what they really are.



ABRAHAM WAS NOT A JEW

A BRAHAM was a native of Ur of the Chaldees (Ur Kasdim) in Babylonia and was therefore a Babylonian. The name ABRAHAM, originally ABRAM, is a typical Babylonian name and does not make any sense in Hebrew. (See bottom page 20)

CHAPTER TWO

The People of The Book

With these thoughts in mind, let us now begin to study together the "People of the Book." About two thousand years before the birth of Christ, God set forth His Hand on the earth to bring about a race and a people which would be His servant nation, and through whom he would work for the establishment of His eternal Kingdom. He called out of the Ur of the Chaldees a man called Abram, whom later, God changed his name to Abraham. This man was not a Jew. He was a descendant of Shem and Heber, and no doubt was a worshipper of the moon gods in the day that the Lord spoke to him.

"And Joshua said unto all the people, thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old times, even Terah, the father of Abraham, and the father of Nachor: and they served other gods."

God promised Abraham that his seed would be as multitudinous as the sands of the sea or the stars of the heavens, and that from his loins would not only come one nation but many nations:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies."

In the Bible story we remember that Abraham, fearing the promise would not be fulfilled through his wife Sarah and himself, had a child by Sarah's bondswoman Hagar, an Egyptian. To them was born a son, Ishmael, who was not heir to the promise, but from whose loins came many nations and twelve princes. It is believed by most his-

torians that the seed of Ishmael is found among the Arabic nations of our day.

Even tho Abraham ran ahead of God, the Lord had not failed in His promise to Abraham, and to him and Sarah, God performed a miracle when they were aged and brought forth, through Sarah, a son who was called Isaac. Isaac was not a Jew, and in the Bible he became heir to the promise, for we find in Gen. 21:12:

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondswoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

Gen. 26:1-5 states:

"And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Isaac had twin sons, Jacob and Esau, and we remember that God only looked upon one of them in favor, for He said: *"As it is written Jacob have I loved, but Esau have I hated."* Rom. 9:13.

God definitely said that these two sons were separate nations. Gen. 25:23 states:

“And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.”

I believe that everyone remembers the story of how Jacob stole the birthright from his brother Esau, and how he went out from the land of his father to the house of Laban and took unto himself two wives, Leah and Rachel. From these two and their handmaidens, Zilpah and Bilhah, were born unto him twelve sons. Their names Judah, Reuben, Simeon, Levi, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.

God blessed Jacob, who was not a Jew, and changed his name to Israel (Gen. 32:28), and here begins the story of the Israelites and the Twelve Tribes of Israel, which sprang from the loins of Jacob through his twelve sons. Let us be reminded again that these were not twelve Jewish tribes but they were tribes of Israel, and the word Jew does not come into being until II Kings 16:5-6 where the Bible says:

“Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war; and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and dwelt there unto this day.”

In Gen. 49, Jacob (Israel) blessed his twelve sons and gave them a revelation concerning their posterity and the things that they would fulfill in the earth. Each one had a separate purpose and a duty to perform, and these duties are not being performed by the Jew as we know him in the world today.

One will find in the Bible that Jacob had three sons who were marked for specific duty. The birthright was to go to Joseph, the priesthood to Levi and the sceptre to Judah, and Judah was never given priesthood authority — only governmental authority.

"Judah prevailed above his brethren, and of him came the chief ruler." (I Chron. 5:2.)

In Gen. 49:10, Judah's position is stated in these words:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."
(That "him" meaning not Judah, but Christ.)

Every student of the Bible knows that Joseph, the eleventh son of Jacob, was sold into Egypt and later, during a period of famine, his father and the eleven other brothers joined him there. Following the death of the patriarch, Jacob and his sons, and the ascendancy to the throne of a more evil Pharaoh; the descendants of Jacob were placed into bondage by the rulers of Egypt, and in that bondage they remained for a period of 430 years.

After four centuries of Egyptian slavery, the Lord spake unto two men who were of the tribe of Levi: Moses and Aaron — neither one a Jew, nor ever referred to by any of the writers of the Holy Word as being Jews. These men were given the supreme task under God to lead the children of Israel out of Egyptian bondage. The Bible gives a thorough account of God's sending of the plagues upon Egypt and the final deliverance on the night of the Passover, when every Israelite sprinkled the door of his home with the blood of the lamb.

It further recounts how God went before them in their escape and parted the Red Sea; how He was their pillar of fire by night and their cloud by day; how He had sent them manna from on High and water from the rock;

and how He had defeated the enemy for them for His Name's sake. When the children of Israel, led by Moses, started their wilderness journey they now numbered nearly two million souls — all of these being the posterity of the sons of Jacob,

It became necessary for God to set up a codified law for them and a limited form of government under Moses, as they remained in the wilderness for 40 years. It was in the wilderness that God chose the people of Israel as a royal priesthood and a holy nation. He married Israel there and set forth their duties as a servant nation. He gave instructions to Moses and the priesthood to build a tabernacle according to His design, and to install a sacrificial religion which was a type or shadow of that which was to be completed in the sacrifice of Jesus Christ 'once and for all' on the Cross of Calvary.

During the wilderness journey, God instituted the Aaronic priesthood (Levitical priesthood), tabernacle worship, and moved upon Moses by the Holy Spirit to write the first five books of the Bible, which are called the Pentateuchs.

Let us be reminded here that none of these three important factors in the life of Israel came from the Jews or even the tribe of Judah. They were instituted and established by God, and were performed in general by the tribe of Levi.

Following the death of Moses, the authority over the tribes was given to Joshua, who led the host of Israel across Jordan and into the promised land. It was here that the land was divided into twelve pieces, one for each one of the sons, and the tribe of Levi (being established in the priesthood duty) was given no parcel of land. Joseph's parcel was named after his son Ephraim, and Levi's parcel was given to the descendants of Manasseh, a son of Joseph. For many years the tribes resided in the land and were ruled over by prophets and judges until

Saul, a Benjamite, became the first king and ruled over two tribes — Benjamin and Judah.

Following Saul's death, David, the true anointed servant of the Lord and a descendant of Judah, became king. For seven years he ruled over the two tribes and fought with the other ten. In the seventh year of his reign he became king over the whole house of Israel. The united kingdom then remained in force through the rest of his reign of 33 more years and through the 40-year reign of his son Solomon.

During the reign of David's grandson, Rehoboam, his oppression of the tribes became so great that God allowed a division to come; and ten tribes under the leadership of a Captain by the name of Jeroboam, seceded from the kingdom. They made their capital city Samaria, but the two tribes of the southern kingdom, Judah and Benjamin with the portion of the tribe of Levi, continued their government in Jerusalem.

The northern tribes from thence on out were spoken of as Israel, Ephraim and the house of Jacob, but the southern tribes were referred to as Judah. War between the two kingdoms continued for many years.

From around 740 B.C. to 710 B.C., Sennacherib, king of Assyria, invaded both of these kingdoms and took into captivity all the ten tribes of Israel, the northern kingdom and a large portion of the house of Judah. He repopulated the land of the ten tribes with another people, and colonized the ten-tribe kingdom over against the Caucasian mountains. There is no record of this ten-tribe Israel ever returning to Palestine with Zerubbabel and Ezra, and ever again becoming a part of what is commonly known later as the nation of the Jews.

In "The Antiquity of the Jews," book 2, chapter 5, paragraph 2, we find the following:

"Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates 'til now, and are an immense multitude and not to be estimated by number."

In the 1905 edition of the Jewish Encyclopedia, Volume 2, page 249, in an article about the ten lost tribes, it says:

"If the ten tribes have disappeared, the literal fulfillment of the prophecies would be impossible. If they have not disappeared they must exist under a different name."

In "The History and Literature of Israelites," by C. and A. D. Rothschild, 1870, Volume 1, page 489, we find the following:

"For the ten tribes of Israel were not permitted, like the sister kingdom of Judah, to bequeath to latter ages and western nations the memory of rich and varied destinies. They were irretrievably lost, and a deep and impenetrable silence cling around their dispersion. The thick fold of the veil has never been lifted."

From "The Jewish Quarterly Review," page 106:

"The career of the Jews can be traced without difficulty . . . until the present day. Of that of the Israelites, however, nothing authentic is known after their departure from their fatherland to Halah and Habor . . . and the cities of the Medes. With the beginning of their captivity they seem to have passed from all human knowledge."

From "The Jewish Religion," by Isaac Leiser, Vol. I, page 256:

"By this return of the captives (from Babylon) the

Israelitish Nation was not restored, since the Ten Tribes . . . were left in banishment; and to this day the researchers of travelers and wise men have not been able to trace their fate."

The "Jewish Chronicle" for May 2nd, 1879, says:

"While not a link is missing of the historical chain as far as the remnant of the House of Judah is concerned, the Israelites, who were subjected by the Assyrian power, disappeared from the pages of history as suddenly and completely as though the land of their captivity had swallowed them up. There has always been, however, an unwillingness to admit that a fate which has befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them."

For better than 100 years following the captivity of the northern Kingdom, the southern kingdom, Judah, continued to exist. Then under the reign of Zedekiah the army of Nebuchadnezzar came out of Babylon and seized the kingdom of Judah. They slew the young men and spared not the women nor the old men that stooped with age. They burnt the temple and carried away its treasures, and they laid low the walls of Jerusalem and destroyed all of its palaces with fire. All who escaped the sword, Nebuchadnezzar carried away to Babylon where they remained in slavery until the rise of the Persian power 70 years later. Thus was Judah's 70 years of Babylonian captivity.

From the days of Moses until the time of the Babylonian captivity, the main religion of Israel both in the northern

tribes and the southern tribes was the monotheistic belief in Jehovah God, which was embodied in the Pentateuchs and the writings of the prophets. In every tribe they had tabernacle worship with priests officiating, and the blood sacrifice for their redemption from sin. So when Judah entered Babylon she entered with belief in the Old Testament, the tabernacle and temple and with the Levitical priesthood.

BELIEVE IT OR NOT—

While there is a reason to doubt that Abraham was even a Hebrew, all Bible scholars are agreed that the word and appellation 'JEW' was not even heard of in the time of Abraham (2300 years before Christ). It was not until 18 centuries after the death of Abraham that the term Jew came into being. It was applied to the inhabitants of the Kingdom of Judah, in the South of Palestine.

The word Jew (Jahudi) first occurs in the Bible in Kings II, 16, 6 (written about the 6th century B. C.), and is first applied to an individual in Esther 2, 5. The Book of Esther was not written until the first century A. D.—that is about 2400 years after Abraham.

CHAPTER THREE

The Beginning of the Conspiracy

It was here in the 70 years of stay in Babylon that the real conspiracy began. It was here that ecclesiastical leaders of Judah came into contact with the Cabala of Cain. It was here that certain of their remnants designed a plan for world conquest and organized a secret society of their own which eventually they believed would place all mankind under their dictatorial power and establish a master race. It was here that they lost their true grace and walk with God. They now became, as Christ told them later, virtually followers of Cain and children of the devil. In speaking to these Pharisees in John 8:44, Jesus said:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The Talmudic philosophy which originated in Babylon and which was taught by the Scribes and Pharisees in Jesus' day, was not the law of Moses nor the teaching of the Old Testament prophets, but was a conglomeration of black magic and cabalism which can be traced back far beyond the time of the Babylonian captivity to the days of Cain. *"Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism"* (Forward 1st Edition, *The Pharisees* by Louis Finkelstein). Our Lord clearly told them that they were not following or promoting the teachings of Moses when He said in John 5:46-47:

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Secular history records that way back in the dawn of mankind there were two lines of thinking that were handed down from generation to generation — one a spiritual thought which came down from the days of Adam. The other teaching which is referred to in the writings of Dr. Mackey was a type of black magic which originated with Cain, and might well have been the doctrine of the devil of illumination, and was carried down from generation to generation until it was incorporated in the Babylonian Talmud. (See Nesta Websters "Secret Societies and Subversive Movements").

In Babylon the whole character of Judaism was changed, for when they left Babylon they no longer had priests but in their place rabbis, and rabbis were never ordained of God. Jesus states in Matt. 23:8:

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

In the place of temple and tabernacle they instituted a congregational worship called the synagogue, and no place in God's Holy Writ did He speak of the synagogue being ordained of Him, but in Revelations 2:9 and 3:9 He speaks of it as being the "synagogue of Satan." Throughout the New Testament He refers continually to our being delivered before synagogues and our being persecuted by the synagogues. In place of the Old Testament teachings they came out with the Babylonian Talmud, which became the new religion of Judaism from that day, and has no part nor parcel with our Christian faith which began before the foundation of the earth.

Truly, in Babylon these ecclesiastical teachers severed every connection that they had with their past. Rabbi Hertz explains this charge in the Forward of the Babylonian Talmud translation when he states:

“During the exile, Israel found itself. It not only rediscovered the Torah and made it the rule of life, but under its influence new religious instructions such as the synagogue, congregational worship without priests, or ritual, came into evidence.”

It might be well here that we deal a little with the Babylonian Talmud and the ungodly material which it contains in its many volumes. In this book we also have photostats from the pages of the Talmud to verify many of the statements which we have made. I realize in discussing the Talmud that the sad thing about it is that many of our Christian ministry point to it as being a version of Biblical teaching, without actually having seen it or having a knowledge of what it contains. **See Talmud Section back of book.**

One needs but to browse through the Babylonian Talmud to find within its pages the most filthy sewer of all human thinking. No human could conceive that a religious book would take up such a tremendous amount of space to discuss in lewd details the right of a rabbi to seduce a three-year old baby girl. No other religious teaching has ever condoned sexual relations of a mother with her own son. No other religious teaching has endorsed the cursing of one's own parents or the burning of one's children to the god of Moloch. No other religious teaching has underwritten and subscribed to lying, cheating and murder as a means of promulgation of its faith.

No other religious teaching has called a woman outside of its faith “cattle,” and has dealt with a woman in such filthy language. No other religious teaching has allowed sexual relations with a dead woman. No other civilized religious teaching underwrites superstition and black magic such as carrying pulverized manure from a white dog around ones neck for certain cures, and many other forms so vulgar that it would be nonpermissible to print on these pages.

No other religious teaching has become so racist that it holds itself as the only human beings and all the rest of mankind as beasts. The Babylonian Talmud does all of this. Thus in Babylon, with the instituting of synagogues, rabbis and the Talmud, the ecclesiastic leaders of Judaism separated themselves completely from the faith of their fathers. Yet today, many of our so-called religious teachers continually call this Babylonian Jewish faith and its followers the "People of the Book."

Dr. Theodore H. Gaster, Biblical scholar of Dropsie College, told an annual conference of the American Council for Judaism that Jews today are a religious rather than a racial or ethnic group. He also stated that there has never been a Jewish race. Alfred Lilienthal, a Jewish leader in his book, "What Price Israel?" declares that the Jews are a religion, and that Jewish racialism is pure poppycock. He says on page 223: "Here's a paradox, a paradox, a most ingenious paradox: in anthropological fact, many Christians may have much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors."

The true "People of the Book" are the descendants of Abraham, Isaac and Jacob. They are the true followers of Moses and the prophets, and in their veins flowed the blood of the twelve sons of Israel. Their lives and their teachings and their position in the plan of God should never be identified with the teachings and practices that came out of the Babylonian captivity, only as much as they would endorse or accept these teachings and take them unto themselves.

No one in his right mind could say that Sammy Davis, Jr., (A negro) is a true Israelite or one of the "People of the Book." One does not become an Israelite by being grafted into modern Judaism but only through salvation through the Lord Jesus Christ.

"And if ye be Christ's then are ye Abraham's seed,

and heirs according to the promise" (Gal. 3:29) and

"If ye were Abraham's children, ye would do the works of the Father" John 8:39.

While in Babylon, the Talmudic rabbi's propounded the theory that they were a chosen people, a God race, the only human race, and all others of mankind were without a soul. For generations these Israelites had looked forward to the coming of a Messiah, but in Babylon the Rabbi's of Judah came to the conclusion that they as a race were the Messiah or a Messianic people, and through them the kingdoms of the world would be blessed. These Rabbinical leaders concluded that only through their complete control of world governments could mankind ever reign in peace and prosperity.

To accomplish this one world government, they established a secret organization known as the Kehillah and sometimes called Kahal, which means community, assembly or government, and they took as their symbol the snake. These leaders decided by peaceful means to conquer the world with the slyness of the symbolic snake whose head was to represent those who had been instituted into the plans of Jewish administration; and the body of the snake to represent the Jewish people. The administration was to always be kept secret — even from the Jewish nation itself.

As this snake penetrated into the hearts of the nations that it encountered, it undermined and devoured all the non-Jewish powers of these states. At the head of this secret organization they placed a ruler whom they called "The Prince of Captivity" or "The Prince of the West," and under him were seven men known as the Grand Satrap. From there on out the organization was carried on in pyramidic form, with each man having secret connection with seven other people and each one of these having con-

nections with seven others until they would control and brainwash, either by fear or teaching, the whole mass of the Jewish population.

When the kingdom of Judah returned to Palestine at the end of the Babylonian captivity, these leaders made the high priest of the Sanhedrin their ruling head, and this policy was continued until the time when the Sanhedrim was completely destroyed. After the destruction of the Sanhedrin they continued in other forms to carry out their policy of secret world leadership, and this had continued down to this very present day.

Christ was well aware of this secret organization, and continually rebuked it while here on earth, referring to it as the traditions of the elders, as children of the devil and as a generation of vipers. He knew that they would attempt to establish a false kingdom — that they would destroy Him Who was the true King, and seek to enshrine their own man — the man of sin or antichrist, upon the throne of the world and seize the kingdom for themselves.

Throughout the New Testament Christ set forth the conflict between the children of darkness, and the children of light, the tares and the wheat, the sons of God — and the sons of Satan, the children of this world and the saints of God. He warned continually concerning Satan's plan as the perpetrator of the false light of the Illuminati or luciferianism and the apostle Paul said:

"And no marvel; for Satan himself is transformed into an angel of light" II Cor. 11:14.

It was because of Christ's knowledge of their evil doing and their world conspiracy that the Sanhedrin laid the groundwork for His unfair trial and crucifixion, and this cannot be laid (as some preachers would have us believe) at the door of the Romans nor on the shoulders of the un-

saved. The apostle Paul definitely laid the death of Christ at the door of the Jewish leaders when he stated in his letter in I Thess. 2:14-15:

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men."

It is well that we be reminded here once again that when the tribe of Judah and Benjamin and a scattering of the tribe of Levi (first under Zerubbabel and then 80 years later under Ezra), returned to Jerusalem, they were 42,360 in number. (Ezra 2:46-47; Nehemiah 7:66-69). This company was known in their return from exile by the name of Jews, which is an abbreviation or nickname for Judah. We find the following information on them, showing that there were only two tribes that returned:

"ANTIQUITIES OF THE JEWS," Book 11 Chapter 5, pp. 7: "So the Jews prepared for the work; that is the name they were called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation."

"ANTIQUITIES OF THE JEWS," Book 11, Chapter 5, pp. 2: "Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates 'till now, and are an immense multitude, and not to be estimated by number."

"THE SPEAKERS COMMENTARY," Vol. 4, Page 147, quotes Rabbi Kimchi, who lived as far back as six centuries ago, on Horshea 1:11, as follows: "This will come to pass in the gathering together of the captivity in the

days of the Messiah; for unto the Second Temple there only went up Judah and Benjamin, who were carried captive to Babylon; and the children of Judah and the children of Israel were not gathered together at that time."

Curtis Ewing in his book, "The Distinction Between Judah and Israel as shown by the weight of scholarship," states: "Nearly two thousand five hundred years ago, Jerusalem fell under the siege of Nebuchadnezzar and a great many Jews were led away captive into Babylon. The name of 'Jews' instead of Israelites came into use FROM THIS PERIOD, as the greater number of the Babylonian exiles belonged to the Kingdom of Judah. No records in which much trust can be put have come down to us of the fate of the Ten Tribes, which made up the Kingdom of Israel, (i.e., no secular records, since the Bible is full of prophecies concerning the ten-tribed Israel's future history."

In their settling in the land of Palestine, there is no question that in general, the Levites and Benjaminites settled in Galilee, and that the great majority of the mixed multitude and Judahites settled in Jerusalem and Judea.

The most important event in the return of the southern kingdom to Palestine and their brief sojourn there was the birth of Jesus Christ, His ministry and the destruction of the Temple; and the dispersion which took place in 70 A.D.

With the advent of Christ, there are two important questions which immediately arise — was Jesus Christ a Jew, and what did Jesus Christ and His disciples have to say concerning the Talmudic religion of the Jews — the teachings of the scribes and Pharisees. In the next two chapters, we shall deal with this subject.

CHAPTER FOUR

Was the Son of God A Jew

In our modern times, there has been a great drive by theological students to attribute nationality and racial characteristics to the Lord Jesus Christ. Some have made Him a Jew, others, an Israelite, or a Galilean or a gentile. Three hundred Bishops of the Church and learned teachers of the Bible, meeting in the Council of Nicaea, formed the Nicene Creed in the year 325 A.D. and declared Jesus as "God of God, Very God." Nowhere in the Bible does an angel, a prophet of God or an apostle call Him a Jew. He is spoken of by them as the Son of David, the Son of Man, the Son of God and Jesus of Nazareth — not of Judea. We remember that when Christ came before Pontius Pilate and he asked Him, "Art thou King of the Jews?" Jesus answered, "*Thou* sayest it." When the inscription was put by the Roman soldiers at the top of the cross, "King of the Jews," this did not make authentic His racial lineage, for the Jews themselves asked that it be taken down. They did not refer to Him as a Jew, nor by any stretch of the imagination did they consider Him part of their racial or religious identity. They charged Him with being an imposter, a Samaritan, a devil.

One might look for proof to the Samaritan woman, but there is a question by many writers whether she said: "Thou being a Jew?" Some say that she used the terminology "Thou being a Judean," for the Judeans did not associate with the Samaritans. And truly she was no authority, for we find her, a few minutes later, in a jittery state, — almost on the border of hysteria. We remember at Jesus' exposure of her life, she fled immediately unto her menfolk and called them to come out and look at Him. Along with this, we must remember that Jesus never responded to the name "Jew" being placed upon Him, but in

the Garden, when He said, "Whom seek ye?" and they answered, "Jesus of Nazareth," He immediately answered "I am He!"

It seems that so often, those who cannot give an answer to these questions, and wish to place righteousness on the Jewish leaders, even amidst their evil deeds, always refer to John 4:22, as being applicable to Christ. Here we find: "*Ye worship ye know not what; We know what we worship; for salvation is of the Jews.*"

First, how could the Jews, and this is speaking in plural, bring salvation to mankind. Theirs was not a gospel of salvation. What was being spoken of here by Christ, and some translators definitely say the word 'Judeans' was there in place of 'Jews;' was that the oracle of God had been given to Judah, for God had mentioned many times in the Old Testament that Judah was His sanctuary and Israel His dominion. This sanctuary promise remained there until the Lord said to Judah, "*Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof.*" Truly, the people whom Jesus called "Thou art an Israelite indeed in which there is no guile," and truly, the people to whom Paul referred to as the true Israel of God could not have been the Jews, but must be a portion of righteous Israel, for already Jesus had said: "The Kingdom is taken from you."

Many of those who ruled in Judea in the hour when Christ was upon the earth had not even a drop of Israel's blood or Judah's blood in their veins, — they were imposters. Remember when we read in John 4:22, in relation to the Samaritan women, then in the next verse (John 4:23) Christ said: "*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.*"

Let us delve a little deeper into the subject of Christ's

divinity, for if Jesus is a Jew and is part of the Godhead, then God must naturally be a Jew. But if Jesus was not completely Jew and is part man and part God, and only half Jew, then we find a sin committed which God clearly opposed, — that of being a demagogue.

The ancient religions of Greece and Rome often served gods who were semi-divine or supposed offsprings of a deity and a mortal. God condemned this practice on many occasions, and God would not be the partaker of a sin which He had forbidden.

We know for a surety through the Holy Word of God, that Jesus was not mere man, and that He was in existence long before He was manifest in the flesh. Christ declares this Himself, in John 8:56-58:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad." Then said the Jews unto them, 'Thou art not yet fifty years old, and hast thou seen Abraham?' Jesus said unto them: 'Verily, very, I say unto you, before Abraham was, I am.'"

We know also that the Holy Word of God declares that Jesus was with the Father in the beginning, and that He was seen by many in the Old Testament. In the fiery furnace, the servant of the king beheld Him and said:

"Lo, I see four men loose, walking in the midst of fire, and they have no hurt; and the form of the fourth is like the Son of God."

The prophet Daniel had a vision and saw one like the Son of Man come with the clouds of Heaven.

Truly Jesus is not mere man. He is eternal and omnipotent. When we see Him, He declares we have seen the Father, and God does not take upon Himself the features and the attributes of nationality.

From the fall of Adam to the birth of Christ, Israel had waited for a Redeemer and the world had longed for a

Saviour. This Saviour would have to be the Lamb of God, slain from the foundation of the earth. A Lamb without spot or blemish, who could be offered as the perfect sacrifice. He could not be mere man born of woman, for all flesh was corrupt and all flesh had fallen. He had to be the second Adam, created of God.

We know this, that the mother of Jesus was the Holy Spirit, which from the beginning had done the creative work of God. We know that in many translations — Genesis 1:2 reads: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God was brooding upon the face of the waters." The process of brooding is one of hatching out or bringing into existence, and this was one of the many works which the Holy Spirit hath performed.

In the letter of the apostle Paul to the Hebrews, he makes the following statement concerning the birth of Christ in which he declares that God had created the body: (Heb. 10:5): "*Wherefore when He cometh into the world, He saith, 'Sacrifice and offering thou wouldest not, but a body has thou prepared me.'*"

Here we have the second Adam a perfect body created of God. As John declares: (John 1:14) "*And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.*"

John also declares concerning Jesus: "*All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. He was in the world, and the world was made by Him, and the world knew Him not.*"

The body of Christ was truly a creation of God as well as that of the first Adam. Both Adams were not man-made, — they were God-Created, and it took a perfect second Adam to redeem the world from the fall of the per-

fect first Adam. Since Mary was not a mother in the normal sense of the term, there was practically no pain; there was no need for a doctor or a midwife or attendants of any kind.

Isaiah prophesied that: (Isaiah 66:7) *"Before she travailed, she brought forth; before her pain came, she was delivered of a man child."*

Mary was a human tabernacle in which the body of Christ was contained until His coming forth into the world. Christ was not conceived by her with another human being; neither was He conceived by her co-habiting with God; for if God cohabited with her, then she would rightfully be the wife of God, and therefore would have a place beside Him in heaven. God had already been married to Israel. Mary was espoused to Joseph. If God had co-habited with Mary, He would have violated His own law and commandments, and would have brought disgrace upon the household of heaven. The Bible definitely records that after the birth of Christ, Mary had other children, and if Christ would have been part of Mary, then these children would have been half-brothers and half-sisters to Christ, and therefore, automatically a part of the family of God.

It is sheer nonsense and a misinterpretation of the whole plan of God to make Jesus half man and half God. We know that the Bible declares that this birth was a new thing. In Jeremiah 31:22 we find the following . . . *"for the Lord hath created a new thing in the earth, a woman shall compass (encompass) a man."* Here we have no mere conception, but a divine act.

Many students of God's Holy Word have come to the same conclusion. Dr. A. M. Fairbiar states: "The birth, but not the parentage, is human."

Dr. William L. Pettingill, writing in "The Pilot" when it was edited by Dr. W. B. Reilly, states: "According to

the record, what He did was to create a body for His Son and place that body in the womb of a virgin, just as in the first creation, He created a body for the first man and placed that body in the Garden of Eden. Should it be thought incredible that God should do these things? The real difficulty with those who reject this testimony of the Book as to the supernatural, is that they have a wrong conception of who God is, and what He can do."

Dr. Orr states: "The birth of Jesus was not as in an ordinary birth, — the creation of a new personality. It was a divine person — already existing, entering on this mode of existence. Christ's birth is not the origin of His personality, but only its entrance into the condition of human life."

Someone may ask then, after studying these statements and the points which I have set forth: "If Christ is the seed of the woman which is spoken of in Genesis 3:15, then does that not mean that Mary created His body?"

We know from biology that there is no such thing as the seed of the woman. This expression used in the Scriptures refers to the created body and created human nature of Christ. The seed, whether mentioned in connection with the woman, or Abraham, or David, always refers to Christ.

We find in Galatians 3:16: "*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.*"

The one seed referred to throughout the scriptures in the Messianic prophecy is Christ, — the creative body of Christ.

CHAPTER FIVE

Christ Vs. The Jewish Leaders

It is no strange thing that the very people who proclaim that they are the creators of the New Testament, seek to destroy it, for they realize more than anyone else that this section of the Bible plainly indicts them and accuses them for what they really are. From the very opening of the Book of Matthew to the close of the Book of Revelations, we find the apostles and Jesus our Lord setting forth the wickedness of the Jewish leaders and recording Christ's and His apostle's conflict with them. In John 2, beginning at the 13th verse, we find how Jesus condemns the Jewish leaders for making merchandise of the House of God.

“And the Jews’ passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.” (John 2:13-21)

From the Babylonian captivity to the present time, they have been involved in the field of finance and have

used every avenue, whether it be good or evil, to obtain wealth. Nehemiah, the prophet, condemned them continually for their practice of usury, and it was this practice during the Dark Ages that brought them into control of the world banking system.

Not only do we see clearly in this account the defiling of the temple, but we see Jesus' awareness of the murderous thoughts which were developing in the minds of the Jewish leaders. It was to them that He made the baffling statement of warning that should they destroy this temple (speaking of His Body) that He would raise it up again in three days. They immediately misunderstood Him and thought He was referring to the temple at Jerusalem.

In the 5th chapter of the Book of John we see how the Jewish leaders opposed anyone who practiced healing without their authority, and down through the ages it has been their continual practice to attack any group that practiced medication or healing without their authority or control. At present they are the promoters of socialized medicine which ties in very closely to their ideology of control of every facet of organized government and humanity. In the last few years they have led in the organized drive of repudiation of Divine healing. In the address by the former Jewish head of the NKVD in Russia, Beria, speaking before American students at the Lenin University makes the following statement:

"To achieve these goals the psychopolitician must watch every 'homegrown' variety of mental healing in America. Actual teachings of James, Eddy and Pentecostal Bible faith healers amongst your misguided people must be swept aside. They must be discredited, defamed, arrested, stamped upon even by their own government, until there is no credit in them and only 'Communist-oriented healing' remains. You must work until every teacher of psychology unknowingly

or knowingly teaches only Communist doctrine under the guise of psychology. You must labor until every doctor and psychiatrist is either a psychopolitician or an unwitting assistant to our aim."

The event leading up to the attack on Christ concerning divine healing is found in the 5th chapter of John, beginning with verse 9:

"And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
(John 5:9-18)

Throughout the whole New Testament we will be referring again and again to the conflict between Christ and His apostles against the Jews over the subject of healing. We might also note that they even went so far as to bring pressure to bear on the families of those healed and there

is tremendous documentary evidence to prove that even today they have brought pressure on the families of people who have been healed through healing science not under their control. We relate here the Bible reference to this kind of practice.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked him, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.” (John 9:17-23)

Throughout the ages it has been the habit of the Jews to attack any doctrine that would not coincide with theirs, and we find in John 6:41:

“The Jews then murmured at him, because he said, I am the bread which came down from heaven.” And again in John 6:52:

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?”

Throughout this whole 6th chapter of the Book of John we find Jesus declaring His doctrine to the people of Judea, and because this doctrine did not uphold the teach-

ings of the Jewish leaders they immediately organized against Him. This is seen very clearly today in the drive of the Anti-Defamation League to remove the Bible from our schools, to forbid the enacting of the Nativity scene, the singing of Christmas carols and the shipping of the New Testament through the mails. It can also be seen in their pet project the Communist Party, for immediately when anyone attacks Communism there is an organized campaign to brand them as being anti-Semitic.

I remember in my own case when I left the Communist Party, I was very pro-Jewish still, in my thinking, but was immediately attacked as being anti-Semitic for no other reason than that I was anti-Communist. So often today when a person labels their organization Christian they come under immediate smear as limiting their groups to only Christians, and therefore becoming guilty of discrimination. Yet while the ADL raises this challenge, the Jewish community continues to be segregative on their own part and advises against inter-marriage and publishes their newspapers for their own people, such as 'The Jewish Voice,' 'The Jewish Sentinel,' 'The Jewish Heritage,' 'The B'Nai B'Rith Messenger' and others. They even mark food and other products with a (K) or (U) which are produced by them or have been given special protection in their production.

If we go back to the case history of Senator Joseph McCarthy we find that even though he never attacked the Jews and even surrounded himself with Jewish advisors, because he was anti-Communist he became a target of the Jewish propagandists, and the Gallup poll revealed that 83 percent of all the Jews in America were opposed to him.

Immediately the question is asked: "How can you say that Communism is the doctrine of the Jews?" We will let a thorough study of this go to a later chapter, but

this one statement in the February and March issue of the magazine 'Asia' for the year 1920 reveals very clearly their part in the bringing of Communism to power :

"In all Bolshevist institutions the heads are Jews. They are contemptuous of everyone, which excites the people against them. They look upon Bolshevism as a Jewish affair. There is a great national religious fervor among the Jews (on behalf of Communism). They believe that the promised time of the rule of God's elect on earth has come."

It might also be recorded that the hearings under Senator Overman before the 66th Congress of the United States, found in Senate Document No. 62 and published in 1919, proves beyond a shadow of a doubt the part organized Jewry played in the Russian Revolution. Parts of this government document will be incorporated in a later chapter of this book.

Even though Christ had committed no crime except the expression of His own Divine beliefs under the right of free speech, from the very beginning of His ministry the Jews sought to kill Him and never let up until they had completed their task. He had not violated the law as Pilate had so openly stated, but from the beginning they had declared that *"We have a law, and by our law he ought to die, because He made Himself the Son of God."* John 19:7. For in their mind their law supercedes all others, and in the final analysis they demand that judgment must be meted out according to that law. In the 7th chapter of John in the 1st verse, we find the following:

"After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him."

Again in the 10th verse we find Him secretly going up

to the city of Jerusalem, and when the Jews in the 11th verse hear that He is there they began to seek Him out demanding "Where is he?" This brought fear in the hearts of the people, and in verse 13 we find recorded:

"Howbeit no man spake openly of Him for fear of the Jews."

This 13th verse carries a tremendous impact when we realize today that for fear of organized Jewry many of our journalist and commentators and even civic leaders will not speak openly concerning many of the things that are transpiring in our land. For fear of the Jews many congressmen voted for Anna Rosenberg and David Lillienthal and placed these two pro-Reds into important and vital positions in our government.

If you will search the records very carefully, you will find that Senator Bricker was virtually the only one who stood on the floor of the Senate and exposed the Lillienthal record, and from thence he was given the silent treatment by the press until he was removed from office. His crime being honesty in his service to his people.

It might be noted here that the American Jewish Committee openly boast of the fact that they prepare many of the Sunday School quarterlies. You might say: "Why would a Church allow an antichrist group to write a Christian quarterly." Because the Church is so tied up in its building program and in such a position that they virtually surrender their sacred rights to those who hold the purse strings.

In the 8th chapter of John we see conflict between Christ and the Jewish leaders, and Christ then and there declared that they were not the seed of Abraham but the seed of the devil:

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's

children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John 8:39-44)

In the 8th chapter of John we find the Jewish leaders reverting to the same kind of practice they have carried on down through the ages and are still doing today. When they find that they cannot defeat the enemies of their ideologies they revert to name-calling, and their art and science of asserting and maintaining dominion over the thoughts of the masses so as to destroy their so-called enemies. This can be seen in their attack on everyone, who is anti-Communist or anti-United Nations, as being a paranoid. In the manual on Brain Washing prepared by the Jewish leaders in the Communist Party, they openly state that they will destroy the Christian faith by the same type of statements that they applied to Christ as being crazy or possessed of a devil. They state:

“You must work until ‘religion’ is synonomous with ‘insanity.’ You must work until the officials of city, county and state government will not think twice before they pounce upon religious groups as public enemies.”

In John 8:48-49 we find them accusing our Lord of being possessed of the devil:

"Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me." (John 8:48-49)

"Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." (John 8:52)

In the same chapter we find Jesus calling them liars, which He so frequently does, and ties them in with the devil who was the father of all lies:

"Ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying." (John 8:55)

As is usually their nature, they smear, malign and ridicule anyone, but if the table is turned they are immediately provoked to wrath and seek to destroy them. This is true in verse 59, when the Jewish leaders sought to kill our Lord:

"Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." (John 8:59)

The conflict between Christ and the Jews and our Lord's attitude on them is so plainly set forth in the 23rd chapter of the Book of Matthew where He continually calls them "ye scribes and Pharisees, hypocrites, ye fools and blind," and especially His denunciation, which begins at the 25th verse and reads as follows:

"Woe unto you, scribes and Pharisees, hypocrites-

for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." (Matt. 23:25-36)

Not only does Jesus call the Jewish leaders in this chapter a generation of vipers, but we find John the Baptist leveling the same charge against them when he says:

"O generation of vipers, who hath warned you to flee from the wrath to come? (Matt. 3:7)

The crucifixion, which is recorded in the first four gospels, plainly shows the Jews' conspiracy to destroy Christ. Many would lay the blame for the crucifixion of Christ on the Roman soldiers, but the apostle Paul quite plainly states that the blame should be upon the Jews. In 1st Thes. 2:14-15 he said:

"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

In the 11th chapter of the Book of John the Talmudic leaders, which were the Pharisees, began to take council to seek the death of Jesus, as we find the following recording:

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:47-50)

Again we find recorded:

"Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." (John 11:53-54)

Shortly after His coming to Ephraim, it became necessary for Jesus to go up to Jerusalem, as the passover was being observed. We find then that the Jewish leaders began to put their conspiracy into effect. In Matt. the 26th chapter we find the following story told of their evil deed:

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people." (Matt. 26:3-5)

Throughout the ages the Jews have been able to buy power and even death with money, and on this occasion again this method was put into practice, as there was a weakling, a Jew, in the 12 apostles of Christ by the name of Judas Iscariot, who needed money. We find the following recorded of his betrayal of Christ in the 26th Chapter of Matt.:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." (Matt. 26:14-16)

And then again:

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast." (Matt. 26:47-48)

Following the betrayal of Jesus by Judas Iscariot, we see the hardness of the Jews when Judas had repented in his heart for what he had done:

“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in.” (Matt. 27:3-8)

We see here their evil deeds in that once you have sold yourself to them you can never be redeemed. — It is also true that once you get out of their good graces there is no forgiveness. Yet being as they always are, even unto this day, they would take blood money to put on a charity show or buy a potter’s field. It is they that after creating wars which cost the lives of our sons and daughters, raise funds to entertain our fighting men, and to give the wounded and the widows charity. Then sell the spoils of war as surplus.

The trial of Jesus which followed His betrayal is one of the most outrageous miscarriages of justice ever to occur in human history. From the beginning, the judges were in the conspiracy against Him, and even connived to use false witnesses, as we find recorded in Matt. 26:

“Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none; yea, though many false witnesses came, yet found they none. At the last came

two false witnesses. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (Matt. 26:59-61)

We find that even before the judgment was passed by the leaders of the council, the high priest himself, acting as a judge, charged Him with guilt, and claimed that there was no necessity for other witnesses:

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?" (Matt. 26:65-68)

Not only did they vent their venom on Him, but they further humiliated Him by releasing Barabbas, a robber and revolutionist of his day, as one being more worthy of release than Christ. This was done by conniving on the part of the chief priest in stirring up the multitudes — the same way as they use pressure and smear today thru press and radio and TV. They stir up the multitudes against anyone who would expose their evil deeds or denounce Communism. We saw this in their verbal crucifixion of Colonel Lindbergh and Father Coughlin; and of Senator McCarthy.

"But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." (Matt. 27:20-22)

In the trial of Christ we see so clearly how they use their political maneuvers to destroy those who get in their way. Pressure was not only brought upon Pilate; but upon Herod; and Jesus was accused by the Jews of being a rabble rouser, as we note in Luke 23:5:

"And they were the more fierce, saying, He stirreth up the people."

It very clearly shows that political maneuvering had taken place in Jerusalem on that day, because the Bible states:

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." (Luke 23:12)

We find further that the Jews were not satisfied with the crucifixion of Christ, but it was they who demanded that a stone be placed in front of His tomb:

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember what that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." (Matt. 27:62-64)

But when Jesus arose from the dead they immediately conspired again to spread their evil lies and propaganda, for it seems that in all ages, they find men who are willing to sell themselves for publicity, for prestige or money; and on this occasion they bought off soldiers to spread a lie, concerning the resurrection of Jesus Christ:

"And when they were assembled with the elders,

and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”
(Matt. 28:12, 13, 15)

We find that the Jews not only persecuted Jesus but continued their attacks upon His disciples, hunting them from city to city; causing them to meet in secret hideouts in fear of being thrown in prison, and finally liquidated. Every one of the early disciples of our Lord suffered martyrdom. John the Baptist was beheaded; Stephen was stoned to death; James, the son of Zebedee, was beheaded; Philip was scourged and thrown into prison, then later crucified; Matthew was slain with a halberd; James, the author of the Epistle, at the age of 94, was beaten, stoned, and finally his brains were dashed out with a fuller's brush. Matthias was stoned and beheaded; Andrew, Peter's brother, was crucified; Mark was dragged to pieces by the people of Alexandria; Peter was crucified head downward; Paul was beheaded; Jude was crucified; Bartholomew was beaten, then crucified; Thomas was thrust through with a spear. Luke was hanged in Greece on an olive tree; Simon was crucified.

In Volume I of the Ante Nicean Fathers, Justin Martyr, one of the early fathers of the Church, set forth in no uncertain terms that the death of Paul and the other Christians who were killed by the Roman leaders, was brought about by the instigation of the Jews. He claimed that the leaders of the Sanhedrin continually went to the Roman government and laid the blame for every important catastrophe on the Christian community.

When the half-wit Nero, came on the throne in Rome, he murdered his first wife, Octavia, and married a Jewess by the name of Poppaea. It was through her instigation

that Nero set the city of Rome on fire and laid the blame on the Christian community.

Through the prompting of Poppaea, Nero carried out one of the most bloody persecutions of Christians that was ever known to the history of the world until the rise of Communism. Thousands of Christians in the arena of the Coliseum in Rome were fed to the lions and other wild beasts. Many of them were crucified and beaten to death, or run through and cut down by the gladiators, and on many occasions torn to bits by strong men. At these gory satanic festivals, through the prompting of Poppaea, Nero would have Christians dipped in oil, placed around the arena, and set on fire so as to become human torches, to light up the ghastly events that were taking place. When Poppaea saw that the reaction was setting in against these cruelties, she talked Nero into killing himself so as to place the blame on him, that she might escape from her evil doings.

Concerning the slaughter of the Saints, a marginal note of the great French historian Guizot, in Gibbons 'Decline and Fall of the Roman Empire reads thus:

"In Cyrenea, Jews slaughtered 220,000 Greeks and 240,000 in the Isle of Cyprus, and in Egypt a great multitude of people. Most of the Christian victims were sawed from head to foot."

In the Jewish book 'Sepher Juchain,' it is stated that at the time of Pope Clementius (A.D. 91-100) the Jews killed in and outside Rome innumerable crowds of Christians. Dion Casius, the great historian, in his 'Roman History,' translated by Anthoine de Bandole in 1660, wrote at that time that the Jews who lived along Cyrenea, having for their captain a certain Andreas, killed many of the Christians in that area and even bathed in their blood. They were cruelly killed — some of them, sawing them from the top of their heads down through the middle of the

body. The Jewish 'Sepher Juchian' also states on page 108: "Upon the desire of the Jews, Diocletian killed a great many Christians, among whom were the Popes Caius and Marcellinus, as well as the brother of Caius and his sister Rosa."

Immediately following the crucifixion of Christ, we find the harassment of the disciples by the Jews:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20:19)

The Book of Acts not only records the ministry of the disciples of Christ, but their continual persecution and suffering at the hands of the Jews. Following the stoning of Stephen, we read of Saul's conversion while on a mission to destroy the Saints.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9:1-2)

It was while on this evil mission that Paul became converted to the Christian faith. He then immediately brought down the wrath of the Jews upon his head, and they sought to kill him:

"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known to Saul. And they watched the gates day and night to kill him. Then

the disciples took him by night, and let him down by the wall in a basket.” (Acts 9:22-25)

In the 12th chapter of Acts we see how the political leaders actually killed the apostles of the Lord to gain favor with the Jews. How true that bespeaks many politicians today who would sell out their national birthright, and many preachers who would sell out their own Lord, to gain favor with the Jews.

“Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.” (Acts 12:1-3)

In the same chapter we read of the imprisonment of Peter because of Jewish pressure, and his deliverance by an angel of the Lord.

Again and again we find recorded how the preaching about Christ annoyed the Jews, and how they stirred up the people against the apostles of the Lamb.

“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.” (Acts 13:45)

“But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.” (Acts 13:50)

“But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.” (Acts 14:2)

“But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles,

and also of the Jews with their rulers, to use them despitefully, and to stone them.” Acts 14:4-5)

“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.” (Acts 14:19)

In the 17th chapter of Acts, the Bible states plainly a trick which has been used by the Jews down through the ages, and is still in practice today. How often they get ahold of people of low character to carry on their smear campaigns, and to malign and ridicule those who are proclaiming the truth.

“But the Jews, which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.” (Acts 17:5-6)

This very passage reminds me of a riot, which was created by the Jews in Chicago in 1946, against a group of Christians who were speaking in the Woman's Club Building. The Jews created the riot, and many people attending the meeting were injured, and great damage was done to the building. Then the Jews had the speakers hauled before the judge as “disturbers of the peace” and “creators of riots.” This is a common practice of the Jews in the city of New York, and through it they have been able to keep out of that city many of the Christian patriots of this nation.

Also in the 17th chapter we have another example

how they stir up the people against those preaching the Word of God:

"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people." (Acts 17:13)

Their actions and their continual attacks upon Paul the apostle incited him to the point where he cried out:

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (Acts 18:6)

While in Corinth, the Jews again conspired against Paul, but the Lord had spoken to him in a vision by night, and told him to be not afraid for He had many good people in the city. The Jews then organized a plot and hauled him before the rulers of the city:

"And when Galio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Galio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Galio cared for none of those things." (Acts 18:12-17)

In the 19th chapter of Acts we find the Jews resorting to witchcraft and black magic to defeat the work of Paul, who was casting out evil spirits in the city:

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. (Acts 19:13-16)

In Acts 20 we find the following report in the Holy Scriptures concerning the attacks of the Jews upon the apostle Paul:

"And there abode three months. And when the Jews laid wait for him, as he was about to sail to Syria, he purposed to return through Macedonia." (Acts 20:3)

And:

"Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." (Acts 20:19)

In the 21st chapter of Acts Paul was warned by a prophet of God that if he went to Jerusalem the Jews would seek to slay him:

"And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem

bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21:10-11)

Paul did not heed the warning of the prophet, but knowing his time had not yet come, under the influence of the Holy Spirit, proceeded to Jerusalem where immediately the Jews conspired against him, as we see in the following recording:

"And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar." (Acts 21:27-31)

Through the closing part of chapter 21 and the early part of Chapter 22, we read the story of how Paul was delivered by the Jews into the hands of the Roman garrison in Jerusalem, at which time Paul was allowed to give a testimony concerning his salvation on the road to Damascus. The Jews became infuriated by this testimony, and we find the following recording concerning it:

"And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he

should be examined by scourging; that he might know wherefore they cried so against him." (Acts 22:22-24)

Here again we see in this picture how the Jews can hysterically carry on a campaign until it incites the non-Jewish leaders to take action. But the rest of the chapter shows how Paul was able to convince the captain of the guards concerning his innocence; and rather than scourging him they brought the council of the Jews, and of the people to hear Paul's side of the story. But immediately we find that the leaders of the Jews lost their heads and wanted to take vengeance:

"And the high priest Ananias commanded them that stood by him to smite him on the mouth." (Acts 23:2)

But Paul, being moved by the Holy Spirit of God, saw their weakness and began to pit the Pharisees against the Sadducees, but the Jewish mob became so violent that the captain of the garrison felt that Paul might be pulled to pieces, and he instructed the soldiers to go down and bring him in safely to the castle. In the rest of the 23rd chapter we see the deliverance of Paul out of the hands of the Jews as they conspired to kill him, and we see how the Jews used their black magic and hatred, and as now would not let up on a servant of God until he be destroyed.

"And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And thy were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down

unto you tomorrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.” (Acts 23:12-15)

Here we see how they had proposed to use an evil design of pretending that they required further information so that they could get him in a spot where they could kill him. But the Roman captain, having more pity and sense, safely delivered Paul into the hands of governor Felix.

In the 24th chapter we find the Jews still pursuing Paul, and their leaders hiring orators to make their appeal before the governor:

“And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, We accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

“Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands.” (Acts 24:1-7)

The rest of the chapter tells how Paul spoke in his own defense, and convinced Felix to the point that he was willing to give Paul a place of safety, and to set his pro-

tection over him. But the Jews, ever lying in wait, used again their political weapon to overpower Felix:

"But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound." (Acts 24:27)

Now in the 25th chapter we find that they immediately began to work on Festus so that they could gain hold of Paul and destroy him:

"Then the high priest and the chief of the Jews informed him against Paul, and besought him, And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him." (Acts 25:2-3)

Now Festus was wise enough that he allowed Paul to stay in Caesarea, and told the Jews if they had any accusations against him that they could go with him to Caesarea and bring their accusations there. But at Caesarea, the Jews brought again false accusations which they could not support, as is found recorded in Acts 25; and so Festus had a talk with Paul and found that he, had already made an appeal unto Caesar. He then called in King Agrippa, and after much consultation they agreed to send Paul to Rome. Paul was turned loose and sent on his journey. The rest of the book of Acts records the travel of Paul to Rome, and his sojourn there for two years until the time that he was delivered to the execution block.

In Volume I of the Ante-Nicean Fathers, Justin Martyr, one of the early fathers of the Church, set forth in no uncertain terms that the death of Paul and other Christians who were killed by the Roman leaders was brought about by the Jews. He claimed that the leaders of the Sanhedrin continually went to the Roman government, and laid the blame for every important catastrophe on the Christian community.

Much more could be written concerning the acts of the Jews in the Bible, but I believe that this has sufficiently covered it, except for one or two verses which I shall yet quote, for to go further into it along this line would be only a matter of repetition. However, several verses which I think are very important are two by the Lord Jesus Christ to John on the Isle of Patmos, recorded in Revelations:

"I know thy works, and tribulation, and poverty, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."
(Rev. 2:9)

And:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3: 9)

CHAPTER SIX

The Seed of The Revolution

After the fall of the Roman Empire, the Jews, which were not converted to the Lord Jesus Christ, scattered themselves throughout Asia Minor and Europe. Because of the teaching of the Roman Church against usury, they were able to acquire the banking and loan business through which they became powerful politically and financially in the affairs of states.

Much can be said about the fact that every place they began to teach the Talmud and practice their Talmudic culture, they were immediately herded into ghettos or expelled from the countries.

It is a well-known fact that Martin Luther in Germany, having at one time been a defender of the Jews, turned against them when he became conscious of their teachings and wrote some tremendous attacks against them, and with the sanction of Luther, John Frederick expelled the Jews from the Electoral Saxony in 1536. Luther first proceeded against the infidelity and proselyting zeal of the Jews in his epistle against the Sabbatariana published in 1532. Then, commencing in 1542 he launched a violent attack on them which was contained in "The Jews and their Lies," and "On Shem Hamphoras and the Generation of Christ." Also, another book which was called, "The Last Words of David." His book on Shem Hamphoras dealt with the cabbalistic formula which supposedly endowed them with great power. A great deal of these cabbalistic writings of the Jews were incorporated into the works of Adam Weishaupt and the early Communist movements. Nesta Webster in her "Secret Societies and Subversive Movements" goes into these mysteries of the cabals in great detail.

Little did the Jewish leaders of the Middle Ages realize

that the diabolical plot which was perpetrated in Babylon by their forefathers would be seized by another group who someday would even subject them to their drive for world power. While the majority of Judah and Benjamin were dwelling fairly at peace in Europe and Asia Minor, there began to hatch in ancient Russia the forces of anti-christ conspiracy.

Between the Caspian and the Black Sea there was dwelling a nomad people made up in general of Mongols and Turkish affinities. Their ancestry was predominantly descendants of Esau. Its capitol, Ityl, was at the mouth of the Volga River. In the 8th or 9th century of the Christian era, a Khakan, which meant their tribal leader, desired a religion for his pagan people. At that time the territory in which the Kazars dwelt was caught in the tension between the Christians and the Moslems, and it is believed because of this that he adopted a form of the Jewish religion at a date generally placed at 741 A.D., although some writers set it as late as 864 A.D.

According to the Universal Jewish Encyclopedia, Volume 6, pages 375-377, this chieftain whom it is believed to have been Bulan, called upon the representatives of Judaism, Christianity and Mohammedism to expound their doctrines before him. This discussion convinced him that the Jewish faith was the more preferable, and he decided to embrace it. Thereupon he and about four thousand Kazars were circumcised and later, by decree, the Jewish faith gained foothold among the population.

Instructed in the ways of the Talmud, an ancient Babylonian cabalism, the kingdom of Kazars began to produce what is known to the modern world as the Russian Jew, who today is the manipulating head, in whatever nation he dwells, in the promotion of the materialistic concepts and atheistic Communism. (See for reference "The Iron Curtain Over America," by John Beaty; "The History

of the Jews," by Prof. H. Graetz; "The Encyclopedia Britannica," and "Ancient Russia.")

The Slavs, especially those in the area now known as the Ukraine, were engaged in almost constant warfare with the Kazars and finally, by 1016 A.D. destroyed the Kazar Government and scattered these people throughout Poland, Lithuania and Russia proper. Wherever they went in Russia in their migration they built little communities or colonies within the cities, wherein they continued the teachings of their doctrine and their dream of final world conquest. They made tremendous inroads within the intelligentsia of the land, and from their early dispersion became agitators and revolutionists — virtually thorns in the flesh of the ruling Czars.

Yet they were unable to bring about an organic structure through which Christian civilization might be destroyed. This was left for others on the Continent of Europe. Here we began to see the conspiracy germinate into full bloom. First in Germany, when on May 1, 1776, a man by the name of Adam Weishaupt changed his name to Spartacus and organized a clandestine group called the "Illuminati." It is amazing that this term should be used, for the Bible says that even the Devil himself shall come as an angel of light.

The word Illuminati had been used for centuries by many mystic groups to indicate that light had been truly communicated to them from a higher source. There are many who would attempt to dispute that Weishaupt's organization had any connection with modern Communism, but let them be reminded that May 1 is the sacred holiday for every Communist organization in the world.

From the very onset the Illuminati was dedicated to a six-fold purpose: the abolition of all governments and the establishment of a World Super Government; the abolition of the inheritance; the abolition of private property; the

abolition of patriotism; the abolition of the family, and the abolition of religion. Truly this was a full-fledge anti-christ force, and its complete exposure was published in a book by a Scotch scholar, John Robison, in 1798, which was called "The Illuminati."

When once the people of Germany became fully aware of this sinister force operating in their midst, they rose up and expelled it from their land, and its leaders fled to France, where along with Voltaire and Marat they laid the groundwork for the French Revolution. In France they organized a new group called the Jacobin Society, and made Weishaupt their grand patriot. The structure of this organization was built along the lines of the program first established in Babylon, through which the ancient Jewish leaders intended to establish their world dominion. The effect that the Jacobin Society had on the French Revolution is aptly portrayed in the writings of a French patriot and Catholic priest, A. Barruel, in his four volumes of the "Anti-Christian Conspiracy," and "The Works of Jacobinism."

While the main influence of this group faded out at the close of the French Revolution, the seeds that they had sown in these years had been well planted on the Continent of Europe. These conspirators and their posterity did not cease their eternal struggle, and soon another of their liking, Hegel, produced a philosophy of materialism which began to take root in the universities and colleges of Europe. What at one time might have been called Illuminati groups or Jacobin groups, now appeared under the name of Hegelian societies.

During this period a new leader was developing. His name was Karl Marx. Marx, a Jew, had come from a well-to-do family. Marx first joined a circle called the "Left Hegelians" which sought to draw atheistic and revolutionary conclusions from Hegel's philosophy.

While Marx was a member of this group he published many magazines and papers. Together with a friend of his, Frederik Engels, Marx worked out the theory and tactics of revolutionary Proletarian Socialism, otherwise known as Communism.

Both men were banished from Germany and France as dangerous revolutionists. In 1847 they joined a secret propaganda society in Brussels bearing the name "Bund Der Kommunisten" (Communist League). It was while a member of this league that in 1848 Marx wrote the infamous "Communist Manifesto" that has been the bible of the Red Revolutionist ever since.

This manifesto called for the workers of the world to unite and destroy all existing government by bloody revolution. Following the issuance of the Manifesto a revolution broke out in Belgium causing Marx to be banished from that country. He later went to London, England, where on September 28, 1864, the "First Internationale" was formed.

While Communism was educating and building a militant force on the continent in Europe, the Kazars in Czarist Russia were not omitted from this conspiracy. During the latter part of the 19th century, they had organized a militant force called the Niehilist. This band of zealots was determined to wipe out all the political leaders of the Czarist Government, and from the very onset were imbued with a violent hatred for Christianity.

In 1869, the young revolutionist, Nechayev, who was a forerunner of our present Communists, prepared a revolutionary catechism, which has been the foundation for all the thinking of the Communist from that day until now. He wrote it while living in Switzerland, in exile with the head of the Second Internationale, Bakunin. Bakunin and Nechayev carried on a perverted sex affair, and this

young revolutionist lived with the other man as husband and wife.

The revolutionary catechism consists of 26 formal articles on the nature of the revolution of destruction. In cold blood, without even hinting at mercy, it demonstrates how a handful of men can destroy a whole civilization. Total destruction is their aim. They do not care if anything survives the flames; and if nothing survives, this is a matter of total indifference to the revolutionary.

The following is the revolutionary catechism, which should be studied carefully by every thinking American who thinks there can be compromise in this battle with the Communists for the survival of Christian civilization.

The Duties of the Revolutionary Toward Himself

1. The revolutionary is a dedicated man. He has no personal inclinations, no business affairs, no emotions, no attachments, no property and no name. Everything in him is subordinated towards a single exclusive attachment, a single thought and a single passion — the revolution.

2. In the very depths of his being, not only in words but also in deeds, he has torn himself away from the bonds which tie him to the social order and to the cultivated world, with all its laws, moralities and customs and generally accepted conventions. He is their enemy, and if he continues to live with them it is only in order to destroy them more quickly.

3. The revolutionary despises all dogmas and refuses to accept the mundane science, leaving them for future generations. He knows only one science: the science of destruction. For this reason, and only for this reason, he will study mechanics, physics, chemistry, and perhaps medicine. But all day and night he studies the living science of peoples, their characteristics and circumstances, and all the phenomena of the present social order. The

object is the same: the prompt destruction of this filthy order.

4. The revolutionary despises public opinion. He despises and hates the existing social order in all its manifestations. For him, morality is everything which contributes to the triumph of the revolution. Immoral and criminal is everything that stands in his way.

5. The revolutionary is a dedicated man, merciless toward the state and altogether merciless toward the educated classes; and he can expect no mercy from them. Between him and them there exists, declared or concealed, a continual and irreconcilable war "for life or for the death." He must accustom himself to enduring torture.

6. Tyrannical toward himself, he must be tyrannical toward others. All the soft and tender affections arising from kinship, friendship and love, all gratitude and even all honor must be obliterated, and in their place there must be the cold and single-minded passion for the work of revolution. For him there exists only one pleasure, one consolation, one reward, one satisfaction — the success of the revolution. Night and day he must have but one thought, one aim — merciless destruction. Aiming cold-bloodedly and indefatigably toward this end, he must be ready to destroy himself and destroy with his own hands everyone who stands in his way.

7. The nature of the true revolutionary, excludes all romanticism, all sensitivity, all exaltations and enthusiasms. He must also exclude private vendettas and personal hatred. The revolutionary passion, practiced at every moment of the day until it becomes a habit, is to be employed with cold calculation. At all times and in all places the revolutionary must refuse to allow himself to be guided by his personal impulses, but only by the total submergence of himself in the revolution.

RELATIONSHIP OF THE REVOLUTIONARY TOWARD THE REVOLUTIONARY COMRADES

8. The revolutionary can have no friendly feeling to anyone unless, like him, the other is dedicated to revolutionary affairs. His degree of friendship, devotion and obligation towards a comrade must be determined only by the degree of the comrade's usefulness in the practical work of complete and destructive revolution.

9. It is superfluous to speak of solidarity among revolutionaries. The whole strength of the revolutionary work lies in this. Comrades who possess the same revolutionary passion should, as much as possible, deliberate all important matters together and come to unanimous conclusions. But the revolutionary, in accomplishing whatever plan is finally decided upon must rely altogether on himself. The contract of revolutionary destruction demands that no comrades come running up with advice and assistance if this detracts from the success of the plan.

10. Each comrade should have under him several revolutionaries of the second or third rank, i. e. comrades who are not completely dedicated. These should be regarded as portions of a common fund of revolutionary capital, to be expended as he thinks fit. He should expend them as economically as possible, always attempting to derive the utmost possible use from them. He should regard himself as capital consecrated to the triumph of the revolution; and he must not be regarded as expendable without the entire segment of the fully initiated comrades.

11. When a comrade is caught in a dangerous extremity and the question arises whether he should be rescued, the revolutionary must make his decision without recourse to personal feelings, but only in terms of the eventual success of the revolution. Therefore it is necessary to balance carefully the usefulness of the comrade in-so-far as it is a

question of revolutionary strength, and the most careful consideration should be made to decide whether he is worth rescuing.

RELATIONSHIP OF THE REVOLUTIONARY TOWARD SOCIETY

12. Whether a new member, after giving proof of loyalty by word and deed, should be accepted is a matter to be decided only by unanimous agreement.

13. The revolutionary enters the world of the state, of the classes and of so-called culture, and he lives in this world only because he has faith in its speedy and total destruction. He is not a revolutionary if he feels any sympathy for this world. He must not hesitate to destroy any position, any place, or any man in this world — all must be equally detested by him. All the worse for him if he has parents, friends and loved ones; he is no longer a revolutionary if they can stay his hand.

14. Aiming at implacable destruction the revolutionary can and sometimes must live within society while pretending to be other than what he is. A revolutionary must penetrate everywhere, among the lowest and the middle classes and in the houses of commerce, in the churches, in the palaces of the aristocracy. He must know the world of the bureaucrats and of the military and of literature, and he must enter into the Third Division and even into the Winter Palace.

15. All the members of this filthy society can be split up into several categories; the first category comprises those to be condemned to death without delay. The comrades should compile a list of those to be condemned, weighing the relative gravity of their crimes against their value to the revolution; and the executions should be carried out according to the prepared order.

16. In the preparation of these lists and in placing the

condemned according to the prepared order, no private sense of outrage should be considered, nor is it necessary to pay attention to the hatred provoked by these people among the comrades or the people. But hatred and the sense of outrage must to some extent be made use of, because these things help to incite rebellion among the people. It is necessary to be guided only by the relative usefulness of these executions for the sake of the revolution. Above all, those who are especially inimical to the revolutionary organization must be destroyed; their violent and sudden deaths will produce the utmost panic in the government, it will shake the foundations of government and deprive it of the services of its most intelligent and energetic agents.

17. The second group consists of those to whom we concede life provisionally, in order that their bestial behavior shall drive the people to inevitable revolt.

18. The third category consists of a multitude of personages or animals distinguished neither for intelligence nor for energy; those who enjoy wealth, connections, influence, and power. These must be exploited in every possible way; they must be implicated and confused; as far as possible their dirty secrets should be found out, so that we can make them our slaves. Their power, influence and connections, their riches and energy will form an inexhaustible treasure and a precious help in our various undertakings.

19. The fourth category is composed of ambitious people and liberals of various shades. We shall pretend we are following their ideas and give them cause to think we are blindly conspiring with them, while in fact we take them under our own control. We shall root out all their secrets and comprise them to the uttermost, so that there will be no way out for them and they can be used to create disorder in the state.

20. The fifth category consists of doctrinaires, conspirators, revolutionaries; all idle word-spillers who orate before meetings or in front of a piece of paper. They must be constantly driven, toward making violent declarations carefully arranged to agree with our purpose. The majority of these will leave nothing behind but a vast ruin; from a few of them we shall attain real revolutionary gains.

21. The sixth category is especially important: women. They should be divided into three chief divisions. First: the frivolous, thoughtless and vapid women, whom we shall use as we use the third and fourth category of men. Second: women who are ardent, gifted and devoted, but do not belong to us because they have not yet achieved a passionless and austere revolutionary understanding; these must be used like the men of the fifth category. Finally, there are the women who are completely on our side, i. e. those who are wholly dedicated and who have accepted our program in its entirety. We should regard these women as the most valuable of our treasures; without their help, it would be impossible to succeed.

THE DUTIES OF OUR SOCIETY TOWARD THE PEOPLE

22. The aims of our Society are none other than the entire emancipation and happiness of the people, i. e. the common laborers. Convinced that their emancipation and the achievement of this happiness is brought about only by means of an all-destroying popular revolt, we shall see that society will employ all its power, all its resources towards increasing and intensifying the calamities and evils until patience is exhausted and they will break out in a levee-en-masse.

23. By a popular revolution, the Society does not mean a revolution tailored according to the classic western model; a pattern which is fundamentally restrained by the

existence of property and the traditional social orders of so-called civilization has cast down one political form only to substitute another; thereby attempting to bring about a so-called revolutionary state. The only salutary form of revolution is one which destroys the entire state to the roots and exterminates all imperial traditions, the whole social order and all the existing classes in Russia.

24. With this end in view the Society refuses to impose any new organizations from above. Any future organization will doubtless work its way through the movement and life of the people: but this is a matter for future generations to decide. Our task is terrible, total, universal, and merciless destruction. (. . . strashnoe, polnoe, povsemestnoe i bezposchadnoe razrusheniye.)

25. Therefore, in drawing closer to the people, we must above all unite with those elements of popular life which from the very beginning of the imperial power of Muscovy, have never ceased to protest, not only in words but in deeds, against everything directly or indirectly connected with the State: against the nobility, against the bureaucracy, against the priests, against business, and against the tight fist of the extortioner. We must unite with the adventurous tribes of briganda who are the only true revolutionaries of Russia.

26. To knit the people into a single force which is wholly destructive and wholly invincible — such is our organization, our conspiracy and our task."

CHAPTER SEVEN

The Hidden Hand Behind The Russian Revolution

In the years to follow there began to spread up in Russia other revolutionary groups which followed the Teachings of Karl Marx. Among these was one which was founded in 1897 — the Jewish Bund — a union of Jewish workers in Poland and Lithuania who engaged in revolutionary activities upon a larger scale, and their energies made them the spearhead of the Party.

Political Zionism was also organized on November 6, 1884, at a Jewish International Assembly which was held in Kattowitz, near the Russian frontier, and it was here that the program was spawned for a heightening sense of race consciousness, and the plot to establish a national Jewish homeland — preferably Palestine.

By 1902, the two major forces of Marxism in Czarist Russia were the Bolsheviki, meaning majority, and the Mensheviki, meaning minority. These two groups had been well penetrated by both the Jewish Bund and the Zionist movement.

By the early 1900's no great success had been made in the drive of Communism to conquer the world, so a conference was called in Brussels, Belgium at which such important people as Blum, who later became Prime Minister of France; Benito Mussolini, who later became dictator of Italy, and Nicolai Lenin, who later became the Soviet leader, attended. America was well represented in the personage of Col. E. Mandell House. This conference decided that the world should be plunged into a war which should break the backbone of Capitalistic economy and bring into being a world government, under the direction of Socialistic and Communistic leaders. It was also decided that the Zionists should request in the war the acceptance of their claim to Palestine.

On his return to the States, Mandell House began immediately to draw up the blueprint for the coming American Red Revolution.

In the year 1912, a strange book appeared on the market which charted the course of a revolutionary movement in the United States with a degree of accuracy that was almost uncanny. The book bore the title "Philip Dru, Administrator," but the identity of the author was not disclosed. The writer called it "The Story of Tomorrow," and in a cunning way put forth a plan by which his fictitious hero, Philip Dru, could rise to power in America. The book was written in code, which when carefully studied reveals the author as none other than the mysterious man of World War I, Col. E. Mandell House.

The book proceeds through its pages to discredit and attack the American way of life, and to show how and when the main character Dru comes to power, things would be different. The book tells the story of how a group of men cause a depression and bring about the election of a man named Rockland. Rockland launches a program called the New Era, and gives fireside chats to keep the people in line. The Supreme Court is weakened, and through careful maneuvering the country is gradually led into a civil war, which results in the establishment of a dictatorship under the leadership of Philip Dru. The author of this book, Col. House, has played an interesting part in our national affairs ever since the book came on the market. During the Wilson administration he remained closer to the President than any member of the official family. Through his influence Wilson sought to have Czar Nicholas II forfeit his throne on behalf of making the world safe for democracy. No sooner had the Czar abdicated and the Kerensky Government been sworn in, when out of Switzerland came Lenin, and out of hiding came Stalin, and out of New York came Trotsky and Hill-

man loaded down with money from the Kuhn-Loeb Bank to finance the October Revolution. Then came the 100 days that shook the world. A small band of well organized international revolutionists captured one-sixth of the earth's surface and began a campaign of rape, murder and pillaging that has continued until this very hour.

The impressive evidence offered by some of the eyewitnesses throughout the Overman Committee Hearings before the Congress of the United States in January and February of 1919, reveals a carefully hidden history of indescribable tortures, bedlam and wholesale murder, as well as the naked truth, that the Bolshevik beasts who planned it, who financed and supported it were, in an overwhelming majority, Zionist Jews of International Jewry; indeed, the ages of eternity will not be long enough to remove the stain of Christian blood from the black souls of those Jewish tyrants of Moscow who perpetrated the 1917 Revolution in Russia under the Red five-pointed star, well known as the symbol of Zionism and International Jewry. The Czarist regime was destroyed and Czar Nicholas and his beautiful family foully murdered on July 16, 1918 by order of Jankel Sverdlov, Jewish president of the Court in Ekaterinburg and president of the executive committee of the Communist Party. The Jewish Revolution in Russia of 1917 overshadows any and all revolutions of modern times. The town of Ekaterinburg, in honor of the above-mentioned Jews' verdict against the Romanoffs, has been renamed Sverdlovsk.

For some period of time, the Zionist forces and their friends here in America have been carrying on a propaganda campaign to label Soviet Russia and the Communists as vicious anti-Semites. In attempting to escape the condemnation by the civilized world, and the onus of frightful guilt by those responsible for the terrifying tortures and mass murder of millions upon millions of Christian Rus-

sian citizens, the Zionist Organization and its fronts here, in America, have vigorously increased the intensity of a "phony" propaganda campaign designed to serve a double purpose: first, to destroy, in the minds of well-meaning Christians, any belief that Jewish-Zionism was, and still is, the motivating power behind the Communist Criminal Conspiracy. Second, to spread a pernicious propaganda of lies that Soviet Russia and its Communists are ANTI-Semites. To those of us who know the background of Communism and its operation, we can understand immediately that this campaign is phony, but many well-meaning Christians grasp it and use it as a means to defend the present (pro-Communist) State of Israeli, and to make them, even in their unGodly condition, like children of God and defenders of the Faith.

Those students of Communism know that the Communist Party and the Soviet Revolution were the brainchild of organized Jewry and that here in America, the Communist Party is dominated by this group. This can be seen by anyone who reads the names of the leading roster of the Communist Party members and Soviet spies that have been arrested in this Nation down through the years, convicted, and some executed. Over 80 percent of the Soviet espionage apparatus have been Jews. This fails to confirm their sudden hysteria that Communists are vicious ANTI-Semites. The New York Daily Worker under date of December 12, 1938, featured an editorial under the title "STALIN ON ANTI-SEMITISM." The last paragraph reads as follows:

"In the USSR, anti-Semitism is strictly prosecuted as a phenomenon profoundly hostile to the Soviet system. According to the laws of the USSR, active anti-Semites are punished by death."

For many years now, I have been collecting documentary

evidence to substantiate the fact that Communism is the product of the Jewish mind. I found that in 1919, following the October Revolution of 1917, this was well known by many of our Congressmen and Senators, and that during that year, hearings were held by Senator Overman and his Sub-Committee of the Committee on the Judiciary concerning German and Bolshevik propaganda. These hearings comprised over 1200 pages of testimony, and many of them were pertinent to the fact of the Jewish power behind the Bolshevik Revolution. The hearings were printed as a Senate Document and only 300 additional copies were printed for the use of the Senate Committee on the Judiciary. It seemed that certain powerful forces in this Nation used means to keep the information contained in this report from the American public. There was additional evidence produced in the Rohrburg Commission, the Lusk Committee, and other semi-official investigations made during those years and since, to produce additional evidence. The Edgar Sission Report was the most valuable that came out via The Committee on Public Information with George Creel as Chairman. The report is known as the War Information Series No. 20, of October, 1918.

It has been my privilege to review one of those rare copies of the Overman Report, along with friends. I photostated many pages which give testimony before the Congress of the United States, that verified the part that the Jews played in the Russian Revolution, and the fact that much of the promoting of the revolt came right out of the East Side of New York City. We believe this report is shocking, inasmuch as they reveal facts heretofore hidden to the citizens of our Nation.

It might be well to state that other than the Overman Report, that there are volumes after volumes of evidence to prove that the Russian Revolution was Jewish-inspired. Let me quote herewith from authentic documentary state-

ments. In the New York Times of March 24, 1917, an article by foreign correspondent Kennan, referring to Jacob Schiff (head of the New York banking house of Kuhn-Loeb & Co. then) states:

"The Kerensky Revolution was financed by a banker you all know and loved — Jacob Schiff."

It further states that a Mr. Parsons, speaking before Friends of Russian Freedom in Carnegie Hall, then said:

"I will read a message from White Sulphur Springs, by the gentlemen to whom Mr. Kennan referred."

The message was as follows:

"Will you say for me to those present, at tonight's meeting, how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had worked and striven for these long years."

It was signed, "Jacob H. Schiff."

In the New York Central Library, there has been on file in the past, a book called, "Jewish Communal Register," New York City of 1917-1918, published by the Kehilla of New York, 356 2nd Ave. On page 1019 of this book it says:

"Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States."

In the Encyclopedia of Jewish Knowledge, which is edited by Jacob De Haas, one of international Jewry's leaders, which can be found in the Chicago library, it states under 'Schiff':

"As a Jew, Jacob Schiff struck a distinct note . . . in his 'investing one million dollars in the bonds of the Kerensky Government'."

In the Library of Congress, in papers relating to the foreign relations of the United States, 1917, Supplement 2, The World War, Volume 1, page 25, file number 763/72110/—563A, it has been recorded the following telegram by Secretary Lansing of the State Department to Ambassador David Francis of Russia. The telegram reads as follows:

"1321 please deliver following telegram: We are confident Russian Jewry are ready for the greatest sacrifices in support of the present Democratic Government as the only hope for the future of Russia and all its people. American Jewry holds itself ready to co-operate with their Russian brethren in this great movement. Marshall, Morgenthau, Schiff, Strauss, Rosenwald. Addressee: Miliukov, Petrograd (or Baron Gunzburg, add: May we ask you to submit this to your government. (Signed) Lansing."

In the Zionist Jewish organ, "The Maccabean," under dateline New York, November, 1905, on page 250, appears the following article with the title, "A Jewish Revolution":

"The revolution in Russia is a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half of the Jews in the world, and because it is an overturning of its despotic government, must have a very important influence on the millions living there."

Also we find in an article appearing in the New York Times, in the New York Central Library, the date of March 24, 1917, title "Kennan Retells History":

"Jacob Schiff had conceived the idea of putting the

revolutionary propaganda into the hands of the Russian army. This movement was financed by a banker you all know and love.

"At the end of the Russo-Japanese War (1905) fifty thousand Russian officers and men went back to their country, indoctrinated by having received tons of Russian revolutionary propaganda, financed by that Jewish banker 'you all know and love'."

In the back files of the New York Times issue of January 16, 1917, it states that (Leo Davidovitch Bronstein — "My Life") :

Trotsky arrived in the United States after having been expelled from European countries for his activities."

To better understand how "in the spring of 1917, Jacob Schiff began to supply funds to Trotsky to bring about the social revolution in Russia" one must keep in mind the family connections to M. (Moritz) M. Warburg & Co. of Hamburg, Germany. The banking firm of M. M. Warburg & Co. was the Jewish banking house for the German Government which Max Warburg, brother of Paul, represented. Following World War I and the Russian Revolution it is noted that Max Warburg was the banker and one of the "experts" of the German Government, among the delegation, at the Peace Conference of 1919.

While Max Warburg remained in Germany, his brothers, Paul and Felix came to America before 1900 and then became partners of the New York banking firm of Kuhn-Loeb & Co., of which Jacob H. Schiff was the head. Felix Warburg married Frieda Schiff of New York in 1895, only daughter of Jacob H. Schiff and his wife, Therese Leob Schiff, eldest daughter of Solomon Loeb of Kuhn-Loeb & Co. Carola Warburg, daughter of Felix and

Frieda, married Walter N. Rothschild. Frieda Schiff passed away on September 14, 1958 and the press referred to her as: " 'Angel' for Israel Dies" and "one of the six American 'builders of Israel.' "

Paul Warburg married Nina J. Loeb, younger sister of Therese Loeb Schiff and daughter of Solomon Loeb. While Paul Warburg was a "junior partner" of Kuhn-Loeb & Co. he worked closely with Senator Nelson Aldrich of Rhode Island and the Senate Committee for "currency reform" from 1908-1912 which was later enacted into law. Congress passed the Owen-Glass Bill on "currency reform" in 1913 which became the Federal Reserve Act for Centralized Banking; Paul Warburg became known as the "father" of it. This law was un-Constitutional. Congress gave to these International Bankers control of the money system of the U.S.A., which sounded the death knell of this Republic. In the Constitution under Art. I, Sec. 8, Part 5, we read: "To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures" are the powers reserved to Congress. After the Federal Reserve Act was passed in 1913 Paul Warburg was appointed to the newly created Federal Reserve Board for the 1914-1918 term upon recommendation of Col. E. M. House. Paul was naturalized in 1911.

It is well to be reminded again that it was Paul Warburg's son, James Paul Warburg, who is active in the United World Federalists for a World Government that stated before the U.S. Senate, February 17, 1950:

"We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or consent."

Thus we find that Max Warburg of the M. M. Warburg & Co. banking house in Hamburg, Germany, and official banker of the German Government and for the Bolsheviks;

was the brother-in-law of Jacob Schiff's wife and daughter respectively.

For further reading regarding the Federal Reserve System of the U.S.A. and this same clique of "international bankers" one can read the series of articles having appeared in the American Mercury magazine entitled, "Money Made Mysterious" and "The Federal Reserve Corporation" by Wickliffe B. Vennard, Meador Publishers of Boston. Other research may be obtained from the public libraries and the Library of Congress.

In the "Encyclopaedia of Jewish Knowledge," 1938, edited by Jacob De Haas, in the New York Library, he states the following concerning Jacob Schiff:

"As a Jew, Jacob Schiff struck a distinct note in giving \$500,000 for the Galveston experiment in his fervent support of liberal immigration, and in unrelenting opposition to Russia while its government persecutes Jews — and his investing one million rubles in the bonds of the Kerensky government as soon as the Revolution was successful."

There is much more on the financing of the Russian Revolution and the arrangements with Trotsky-Bronstein and the New York banking circles along with his leaving New York for Germany on March 28, 1917, with East-Side Revolutionaries. One may also check in the files under "Raymond Robbins" of the Red Cross in the public libraries for further unravelling the trail of the Bolsheviks.

In an article in the November 1936 issue of "Soviet Russia Today," a Mr. Levine wrote:

"Special concern of the Jewish people has characterized the Soviet Union since its birth in the 1917 revolution. A week after Tsarism was overthrown, the in-

fant Socialist Government, headed by Lenin, legally abolished national oppression, making it the first country in the world to declare anti-Semitism a crime. Every manifestation of anti-Semitism was fought openly and sternly."

R. B. Dennis (see Contents of Overman Committee Hearings), a former functionary of the Y.M.C.A., in Russia, testified before the Overman Committee:

"Our general opinion in Moscow was, that anywhere from 20 to 25 percent of the Communists in Soviet Russia had lived in America."

Levine, in an address on the night of October 30, 1946, on the twelfth floor at 32 West Randolph St., N.Y., stated that many of the high-ranking government officials of Russia were Jewish, and explained one of the devices that he believed has kept the Russian people themselves in the dark, as to the extent of Jewish control of them. He said:

"Many of the Jewish officials did not look Jewish, but they spoke to me privately in Yiddish."

Alexander Bittelman (Biddleman), a member of the Central Committee of the Communist Party of America, has this to say about the Jews' rise to power through Communism:

"If not for the Red Army, there would be no Jews in Europe today, nor in Palestine, nor in Africa; and in the United States, the length of their existence would be counted in days. The Soviet Union has saved the Jewish people. Therefore, let the American Jewish masses never forget their historical debt to the savior of the Jewish people — the Soviet Union."

More recently, the Jews themselves, in a secret pamph-

let distributed among their people — a copy which is in my hand — reveals that the so-called Soviet anti-Semitism is a lie of the first order. While they continue to lead us astray in the press, they give the real facts to their people. In this booklet, "Soviet 'Anti-Semitism' The Big Lie!", being circulated among them, written by (Rabbi) Moses Miller, and published by Jewish Life (Jewish Currents now), 35 E. 12th St., New York, New York, they openly praise the Soviet Union as defenders of the Jewish ideologies. Jewish Life has been cited in the Un-American Activities Reports as a Communist publication and January 1958 it changed its name to Jewish Currents.

Rabbi Moses Miller was President of the Communist Jewish People's Committee for United Action Against Fascism and Anti-Semitism, a member of the editorial board of the publication, Jewish Life, until at least 1952. Jewish Life was the publication of the New York State Bureau of the Communist Party. Rabbi Moses Miller was a speaker of the 25th Anniversary celebration of the official Communist Party publication in Yiddish, the Morning Freiheit. He was an instructor at the Communist School of Jewish Studies. His voluminous record may be examined in detail as many other Rabbis with their citations in the Un-American Activities reports.

Rabbi Stephen S. Wise, President of the American Jewish Congress, until he died, was identified as one of the "ministers who carried out the instructions of the Communist Party" as was Rabbi Judah L. Magnes, also dead, "who helped disseminate funds to the Communist Party's projects while he was a Director of the Garland Fund."

According to Moses Miller's booklet, the Jewish Telegraph Agency, in 1940, carried a letter by a noted Jewish doctor, Joseph Nover, a Polish refugee who fled to Russia during the Nazi invasion. He stated in the early part of his letter that having lived in Poland, he was more or

less opposed to the Russian ideology. But then as he tells of their welcome in Russia he tells it thusly on page 20:

"I shall tell you how we felt. When the Russian border guard gave us a sign to enter, my family and I and friends from our city sobbed and cried and fell upon each others necks and kissed each other with indescribable joy. Very soon the Russian Militia came up to us, and speaking Yiddish, comforted us and told us to calm ourselves. They assured us that we were out of danger, for we were now under the protection of Russian power. How new and wonderful for us, these expressions of understanding and sympathy by militia and police."

He goes on to say that Russia saved his family and himself, as well as 200 thousand other Jews.

In this same pamphlet, on page 21, they quote from a book called, "The Role of the Jews in the Partisan Movement in the Soviet Union," written by Moishe Kaganovitch, in the course of a stirring story of the heroism of Jews in the partisan movement, he writes:

"I must stress that the Soviet Government and the Soviet partisans were the only ones in this bitter and bloody epoch of Jewish life who saved the Jews and made it possible for tens of thousands of Jews, particularly in the western part of White Russia and the Ukraine, to live through the war. The Soviet Government was the only one that carried out the decisions of the tragically renowned Bermuda Conference of the great powers on saving Jews wherever they were found."

He also quotes in this booklet a historical decree issued by the Supreme Soviet in 1941, giving precedence "to evacuating first of all citizens of the Jewish nationality

(religion) from those areas where they are endangered by the enemy."

This booklet also quotes James M. Rosenberg, a noted banker, in a speech given in 1943, on anti-Semitism, of stating in part:

"It failed because Russia has since the October Revolution, forbidden discrimination between man and man, Jews and non-Jews. Real equality, regardless of race, religion or nationality, is a cornerstone of Soviet policy."

Today we hear about UNESCO's program of non-discrimination because of "race, color, creed, national origin — and political opinion."

This booklet further states that Russia has saved ten times more Jews from extermination than all the other nations combined, including the Israeli State. It further states on page 23; under the caption, "Soviet Fight Against Racism":

"From the very first day of its existence, the Soviet Union took steps to eradicate anti-Semitism. On July 27, 1919, a special decree was issued (by the Communist Government) against anti-Semitism."

In this same booklet, on p. 24 it also quotes Lestchinsky and his book, "Between Life and Death," published in Vilna, 1930, in which he says that the Red Army, during the days of the Revolution, saved two and one-half million Jews, and quotes as follows:

"One of the most outstanding facts which everyone could observe was the following: Jews would evacuate scores of cities and towns together with the Red Army whenever the Bolsheviks had to leave a place, for a few days or even for a few hours, no matter, the Jews always ran away and followed the Red Army . . .

At that time one really could believe that the Bolshevik regime was a Jewish regime, so much time, attention and energy to the evacuation of Jewish population was given the Red Army."

We also note that it was the Soviet Government that wrote Article 123 into its Constitution, stating:

"Equality of rights of citizens of the U.S.S.R., irrespective of their nationality or race, in all spheres of economic, state, culture, social and political life, is an infeasible law."

It further stated that any violation of this would be punishable by death.

That the Jewish masses of the Israeli State recognizes the Soviet Union as a friend can be seen in the great amount of business done between the two nations, and in the fact that on August 8, 1948, the "right-wing" newspaper of Israeli, "HABOKER", stated:

"The words and deeds of the Soviet representatives in dark hours have sunk into our memory . . . The firm and consistent support of Israel by the U.S.S.R. at Lake Success has given the U.S.S.R. and its state-ments a place of honor in the history of Israel."

The Jewish Federation of 'Labor organ, "DAVAR" wrote:

"We'll never forget the friendship the U.S.S.R. showed us in the worst hour when the state of Israel was established and was struggling for its existence."

The Constitution of the Communist Party of the United States of America in Article VI, Section 7 follows the ideas of the Soviet as it states:

"It shall be the obligations of all Party members to

struggle against all forms of national oppression, national chauvinism, discrimination and segregation, against all ideological influences and practices of 'racial' theories, such as white chauvinism and anti-Semitism."

It might be well to note that a great portion of the early nihilists movement, which was responsible for the reign of terror against the Tsars, were men and women of Jewish background — that later the two main leaders of the Russian Revolution, Lenine and Trotsky, were both Jews. Lenine or Lenin (Vladimir Ilyich Ulyanov alias Chaim Goldman) born April 21, 1870 — had this to say about anti-Semitism:

"Anti-Semitism is the spreading of enmity towards the Jews. When its days were numbered, the accursed Tsarish monarchy tried to incite the unenlightened workers and peasants against the Jews. The Tsarish police, in alliance with the landlords and Capitalists tried to direct the hatred of the poverty-stricken workers and peasants in unrelieved darkness. Only completely benighted and down-trodden people can believe the lies and slanders spread about the Jews. This is a survival of the old feudal times, when the priest had heretics burned at the stake, when the peasant lived in bondage and when the people were ground down and voiceless. This old feudal darkness is passing away. The eyes of the people are being opened. Shame on accursed Tsarism which tortures and persecutes the Jews! Shame on those who sow enmity towards the Jews. Long live the fraternal confidence and fighting alliance of the workers of all nations in the struggle for the overthrow of Capital."

When Lenin defended the Jews, he laid the groundwork and led the Revolution, which had as one of its main goals

the blotting out of all Christianity from the face of the earth. During his reign, and in the years to follow, the Churches in Russia were destroyed or turned into amusement centers, and the hundreds of thousands of the clergy of that great Christian nation were liquidated. Lenin's anti-Christ Communist movement turned Russia into a human slaughterhouse.

Christians were dragged from their beds, tortured and killed. Some were sliced to pieces, bit by bit, or branded with hot irons, even poking out their eyes to produce untold pain. Others were placed in boxes with only their heads, hands and legs sticking out. Then hungry rats would be placed in the boxes to gnaw upon their bodies. Some were nailed to the ceiling by their fingers or their feet, and left hanging until they died of exhaustion. Others were chained to the floor and hot lead poured into their mouths. Many were tied to horses and dragged through the streets of the city. While the mob pommelled them with rocks and kicked them to death.

Mothers were taken to the public square and their little babes would be snatched from their arms. A Red would take one of the babies and hold it by the leg, head downward, as he would demand that the Christian mother recant and deny Christ. When she would not, he tossed the baby into the air as another member of the mob would rush forward to catch it on the end of the bayonet as it fell. As the baby screamed in death throes, the other mothers would be given a chance to recant.

Dresses would be ripped from the women, and the men of the mob would subject them to mass rape and other sexual atrocities. Hundreds were misused so many times that they died on the spot, or were mentally and physically incapacitated for the rest of their lives. Pregnant Christian women were chained to trees and their unborn babes

cut out of them. Many Christians were forced to dig their own graves, then were slowly buried alive.

Many atrocities that took place are too shocking to relate, especially the sadistic acts performed upon little children. It was reported that in most villages, every Christian woman between the ages of eight and eighty was subjected to rape by the Red butchers.

During all this period of suffering on the part of the Christian saints, not one word of protest was ever given by the Jewish Rabbis in Russia or America, but now these same Rabbis are calling upon our nation to go forth in a bloodbath of our sons and daughters to halt what they call, "vicious anti-Semitism" in Russia.

The Frankenstein of Communism (Socialism) is the product of the Jewish mind, and was turned loose upon the world by the son of a Rabbi, Karl Marx (Moses Mordecai Marx Levy — alias Heinrich Karl Marx of Germany), in the hopes of destroying Christian civilization — as all others. The testimony given before the Senate of the United States, which is taken from many of the pages of the Overman Report, reveals beyond a shadow of a doubt the part that the Jews played in the Russian Revolution.

CHAPTER EIGHT

The Plot Comes To America

In 1914, Christian civilization was plunged into a bloody holocaust with Christian nations fighting Christian nations and Christian relatives seeking to destroy one another. The end of the war saw a major victory for the conspirators in the communizing of Russia, the promotion of the League of Nations and the World Court, and the signing of the Balfour Treaty which underwrote the Zionist claim on Palestine. In Russia now the antichrist forces had seized one-sixth of the earth, and was soon to blot out a complete Christian nation.

While this bloodbath was occurring in Soviet Russia, here at home in America staunch patriots were standing in the gap to prevent us from becoming a satellite state under the League of Nations, and we may thank God that in that hour our loyal statesmen saved the day.

But the plot outlined in Col. House's book was not dead, and a sequence of events, beginning in 1928, laid the groundwork for the tremendous inroads of Socialism and Communism in America, and final completion of the plans laid down in Brussels.

It should be noted here that around 1928, Harold Laski, head of the English Fabian society and renowned Marxist, came to America and helped Felix Frankfurter indoctrinate at Harvard a group of young men through which they intended to penetrate the government and force it to the left. When Harold Laski died, his massive Marxist library was willed to Felix Frankfurter. He had, as his students, the following young men who were to become famous later in Government activities — Lee Pressman, Donald and Alger Hiss, Dean Acheson and Francis Biddle. After school hours, these favored students would hold closed meetings in the homes of their professors and, because of their close

connection to Frankfurter, were dubbed by the other students as "Little Wieners."

Then came the big break for Communism — 1933 saw the Roosevelt administration established in power in Washington, D.C. One of the first things that the President did was to recognize Soviet Russia, which left the door wide open to wholesale Communist espionage activity. Soon after the inauguration, the President counseled with Harold Laski, English Communist and world-renowned Marxist. Laski presented a program of alphabetical organizations that would slowly but surely lead America down the road to a Socialist State. One of the first of these organizations to be established by the Government was the A.A.A. which was later declared un-Constitutional by the Supreme Court.

A man by the name of Jerome Frank was made administrator of this project and soon after his appointment, he received a telephone message from Felix Frankfurter who suggested that Lee Pressman be hired on the legal staff. Frank took the advisement of Frankfurter and this move soon led to the establishment of a Communist cell within a Federal Bureau. Lee Pressman used this vantage point to gain employment for his other Red Colleagues and soon hundreds of them were finding positions in Washington Bureaus.

Stalin assigned a big-wig operator by the name of Harold Ware, who was the son of Mother Bloor, a world renowned revolutionist, to aid the underground cells in Washington.

The first cell was composed of Lee Pressman, Nathan Witt, John Abt, Henry Collins, Charles Kramer and Alger Hiss. This cell met several times a week in a violin studio located at 1503 Connecticut Avenue.

Along about this time the Nye Committee was established to investigate the munitions makers and also some phases of our military operations. Pressure was brought upon

the Committee to hire the now infamous Alger Hiss. Hiss used his position as attorney for this Committee to obtain many of our secret military documents. Each day that these documents were received, Hiss would make a practice of taking them home in the evening to his apartment in Georgetown where they would then be delivered into the hands of Whittaker Chambers. Chambers would board a train to Baltimore and there, would be met at the station by a Soviet Agent, Felix Inslerman. Inslerman would make micro-films of these documents and place them in tobacco pouches, which were used to transmit them into the hands of the high agents of the Kremlin.

During this same period of time, a Red by the name of David K. Niles, was hired as a secretary to the President of the United States. The Communists knew that if perverts could be hired by the Government, their weakness could be used as a club to keep them in line and soon the army of perverts grew to over 4,000 in Government Bureaus, the greatest number ever to be assembled in one city since the fall of Sodom and Gomorrah.

To some people this would seem a far-fetched dream; yet, when we look at the record we find: that during the course of World War No. 2 they shipped out, in our own airplanes, a half tone of precious Uranium ore to the Kremlin in Moscow; that over 100,000 secret patents were flown to Joseph Stalin on Lend-lease; that for two solid years a Communist slept in Abraham Lincoln's bed in the White House; that Mr. Jaffe and a ground of State Department officials, through the Amer-Asia Publications, stole from the Government files, military information concerning every movement of General Chiang Kai-Shek's armies and were constantly sending these important documents to General Mao Tse Tung, head of the Chinese Red Army, therefore the Chinese Reds knew every movement that Gen. Chiang Kai-Shek made, and this important bit

of espionage was one of the underlying factors which contributed to the downfall of the Nationalist Government in China.

The work of these important Communist cells in high places of our Federal Government, especially in the State Department during World War No. 2, made a great contribution towards turning nearly one-half of the earth into the hands of Joseph Stalin and placing the United States in a precarious position where we might be completely annihilated by a Russian atom bomb, air raid or by an invasion of millions of Mongol troops from out of Asia.

One of the most important of these betrayals came during the Yalta Conference at which Alger Hiss was one of the legal advisers of the President of the United States. On one afternoon he was closeted with Joseph Stalin and Franklin Delano Roosevelt. It was at this secret meeting that Russia won the right of three votes in the United Nations Council, the right of veto power and the right to force back behind the Iron Curtain all those that had come from Russia as refugees.

Through the work of Alger Hiss and others in the State Department, over 900,000,000 men and women have been placed under Communistic rule and over 19,000,000 Christians have been assigned to slave-labor camps. This rank betrayal has cost the lives of nearly 6,000,000 Christians since 1945 and has placed the whole world in jeopardy of another war which could easily write the finish to Christian civilization.

The sinister motive behind the whole New Deal was revealed by Prof. William A. Wirt, who had sit in on several braintrust meetings. Wirt appeared before Congress in 1933 and testified that the following line of attack on our free enterprise system had been adopted by this Fabian crew:

1. To keep Communists in key positions in the government.
2. To substitute decrees by executive agencies for organic law.
3. To replace private industry and commerce with a planned economy.
4. To decentralize cities and redistribute industry and population through housing projects.
5. To end private lending agencies and control borrowers by federal monopoly of long-term commercial loans.
6. To dictate policies of newspapers, magazines and control other avenues of public opinion.
7. To corral the farm vote through subsidies.
8. To quiet business and labor by doles to make them dependent on the government.
9. To chill the spine of business by public investigations.
10. To discredit financiers by picturing them as crooks.
11. To call political opponents traitors and use the police power of the State to crack down on them.

Many years have passed since this conspiracy began in Babylon, yet what the conspirators dreamed and planned is seeing its fruition. They now have their International banking system, their World Court and framework for a One-World Church, and a One World Government. They have conquered Palestine and have established their false Zionist state in which they have confidence they will establish eventually the United Nations headquarters.

They have honey-combed the government of the world and enslaved them under their monetary control. They have virtually depleted our gold supply and bankrupted our nation. They have placed one-third of the earth's surface and sixty per-cent of the world population under the iron rule of atheistic hell-inspired anti-Christ Communism. They have polluted the once-clear streams of our literature, art and music. They have corrupted our statesmen! They have "brain-washed" our youth! They have debased and made servants of our ministers. Today, they stand on the threshold of the completion of their dream with total world government and the dictatorship of anti-Christ.

The hour is late, but their dream must not be fulfilled. This must not be their day! VICTORY MUST BE THE LORD'S! and that victory can be accomplished if Christians will shake off the shackles of ignorance, superstition and arise in the strength of the Lord! This is our Father's world! One with God is a majority! There is more with us than be with them. Why then should we surrender and like cowed galley-slaves be beaten to death?

Let us say, "Arise in the strength of the Lord, with the promise that we shall overcome the beast by the blood of the Lamb, and by the word of our testimony; and the fact that we loved not our lives unto death."

NEW EDITION

OF THE

Exhibit No.4

BABYLONIAN TALMUD

**Original Text Edited, Corrected, Formulated, and
Translated into English**

BY

MICHAEL L. RODKINSON

First Edition Revised and Corrected

BY

THE REV. DR. ISAAC M. WISE

President Hebrew Union College, Cincinnati, O.

Volume I.

TRACT SABBATH

SECOND EDITION, RE-EDITED, REVISED AND ENLARGED

BOSTON

NEW TALMUD PUBLISHING COMPANY

100 BOYLSTON STREET

Exhibit No.2

Judaism. Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered. When the Jew reads his prayers, he is reciting formulae prepared by pre-Maccabean scholars; when he dons the cloak prescribed for the Day of Atonement and Passover Eve, he is wearing the festival garment of ancient Jerusalem; when he studies the Talmud, he is actually repeating the arguments used in the Palestinian academies.

Nor is it merely the outer accoutrements of Pharisaism which have survived in his life; the spirit of the doctrine has remained quick and vital. The story of this achievement has not yet been fully told; it lies concealed in the history of the repeated persecutions to which the later bearers of Pharisaism were subjected. When ultimately the fragmentary record is pieced together, it will be discovered as an epic, replete with heroic adventure. From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France, and Germany; from these to Poland, Russia, and eastern Europe generally, ancient Pharisaism has wandered. In the midst of new conditions of life, faced with new worlds of thought, the disciples of the Pharisees have sought on the one hand to preserve the old, and on the other to create the new. With the fifteenth and sixteenth centuries their energies began to wane, and an unprecedented weakness appeared in their academies. This was, however, but for the moment. The enlightenment of the eighteenth and nineteenth centuries produced spirits of diverse types, yet united in their common loyalty to the ancient teaching, in Rabbi Israel Baal Shem Tov (ca. 1700-1760) the founder of

FOREWORD *Exhibit No. 34*

Venice in 1523. Fränkel's classical *Introduction to the Jerusalem Talmud* appeared in 1859. There is a French translation of the Palestinian Talmud by M. Schwab.

I V

When we come to the Babylonian Gemara, we are dealing with ¹ what most people understand when they speak or write of the ¹ Talmud. Its birthplace, Babylonia, was an autonomous Jewish ¹ centre for a longer period than any other land; namely, from soon after 586 before the Christian era to the year 1040 after the Christian era—1626 years; from the days of Cyrus down to the age of the Mongol conquerors!

For a long time it was held that the language in which the ¹ Babylonian Talmud was written defied grammatical formulation. This is now seen to be nothing but prejudice. Eminent grammarians have discovered its laws, and have determined its place in the scheme of Semitic languages. Its philological side was treated nearly a thousand years ago in the Talmudic Lexicon (*Aruch*) of Asher ben Jehiel, and has been completed by the labours of Levy, Kohut and Jastrow in the last century. The style of the Babylonian ³ Talmud is mostly one of pregnant brevity and succinctness. It is at no time 'easy reading'. Elliptical expression is a constantly recurring feature, and whole sentences are often indicated by a single word. In the discussions, question and answer are closely interwoven, and there is an entire absence of demarcation between them. Hard thinking and closest attention are required under the personal guidance of an experienced scholar, or of an elaborate written exposition of the argument, for the discussion to be followed, or the context understood. And that understanding cannot be gained by the aid of Grammar or Lexicon alone. Even a student who has a fair knowledge of Hebrew and Aramaic, but has not been initiated into the Talmud by Traditional Jewish guides, will find it impossible to decipher a page! A great philologist who was also a Talmudist has rightly declared: 'Suppose the teaching of the Talmud suddenly interrupted during the life of a generation; the

treated as an old one.¹ What is meant by this?—Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that.² What is the basis of their dispute?—Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect].³ But Samuel maintains: Scripture writes, [*And thou shalt not lie with mankind*] *as with the lyings of a woman.*⁴

It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; [55a] [he] who commits bestiality, whether naturally or unnaturally; or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment.⁵

R. Nahman, son of R. Hisda stated in an exposition: In the case of a woman, there are two modes of intimacy, but in the case of a

Sodomy with children—no guilt for adult

(1) The reference is to the passive subject of sodomy. As stated *supra* 54a, guilt is incurred by the active participant even if the former be a minor, i.e., less than thirteen years old. Now, however, it is stated that within this age a distinction is drawn. (2) I.e. Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum. (3) At nine years a male attains sexual maturity. (4) Lev. XVIII, 22. Thus the point of comparison is the sexual maturity of woman, which is reached at the age of three. (5) [Rashi reads "וי" instead of the "וי" in our printed text. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraita. The first—a male aged nine years and a day—refers to the *passive* subject of pederasty, the punishment being incurred by the *adult* offender. This must be its meaning: because firstly, the *active* offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind*, where only the sex of the *passive* participant is mentioned; and secondly, if the age reference is to the *active* party, the guilt being incurred by the *passive adult* party, why single out pederasty: in all crimes of incest, the *passive adult* does not incur guilt unless the other party is at least nine years and a day? Hence the Baraita supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

Even as R. Hamnuna propounded: What if a Jew committed bestiality in ignorance; must there have been both a stumbling block and degradation [for the animal to be stoned] and in this case there is only degradation, but no sin; or perhaps for degradation alone without there having been a stumbling block [the animal is stoned]?¹—R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea].² If she married a priest, she may eat of *terumah*; ³ if any unfit person ⁴ has a connection with her, he disqualifies her from the priesthood. ⁵ If any of the forbidden degrees had intercourse with her, they are executed on her account,⁶ but she is exempt.⁷ Now, 'any of the forbidden degrees' implies even a beast: in this case, there is degradation but no stumbling-block, yet it is taught that they [including a beast] are slain on her

Three year old girls, menstruating, and likened to gonorrhoea

(1) According to the latter explanation of the Mishnah, this problem is solved, whilst the first remains unanswered; but according to the first explanation, the first problem is solved, but not the second. As we cannot be certain which is correct, both so far are unsolved. (2) A man who had sexual connection with a *niddah*, defiles that upon which he lies, even if he does not actually touch it. But the degree of uncleanness it thereby acquires is not the same as that of bedding upon which a *niddah* herself, or a person afflicted with gonorrhoea, lies. For in the latter case, the defilement is so great that the bedding in turn renders any person or utensil with which it comes into contact unclean; whilst in the former, it can only defile foodstuffs and liquids. This is the same degree of uncleanness possessed by a garment which has lain upon, or been borne by a *zab* (i.e., one afflicted with issue). (3) As the law of an Israelite's (adult) daughter who married a priest. But if she was less than three years old, although the *Kiddushin* accepted on her behalf by her father is valid, yet since she is sexually immature, the marriage cannot be consummated, and hence she is not thereby enabled to eat of *terumah*. On *terumah*, the priest's portion of an Israelite's produce v. Glos. (4) E.g., a heathen, *hallal*, *nathin*, or bastard, (5) i.e., if a priest's daughter, or if the daughter of a Levite or Israelite married to a priest, she may not eat of *terumah*. (6) If they are of those forbidden on pain of death; v. *supra* 53a. (7) As she is a minor. Exh. 91. 156

violation is not punished by death!—R. Nahman b. Isaac answered: Their prohibition is their death sentence.¹

R. Huna, Rab Judah, and all the disciples of Rab maintained: A heathen is executed for the violation of the seven Noachian laws; the Divine Law having revealed this of one [murder], it applies to all. Now is a heathen executed for robbery? Has it not been taught: 'With respect to robbery—if one stole or robbed² or [seized] a beautiful woman,³ or [committed] similar offences,⁴ if [these were perpetrated] by one Cuthean⁵ against another, [the theft, etc.] must not be kept, and likewise [the theft] of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained'?⁶ But if robbery is a capital offence, should not the Tanna have taught: He incurs a penalty?—Because the second clause wishes to state, 'but that of a Cuthean by an Israelite may be retained,' therefore the former clause reads, '[theft of an Israelite by a Cuthean] must not be kept.'⁷ But where a penalty is incurred, it is explicitly stated, for the commencing clause teaches: 'For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty'?⁸—How else could that clause have been taught? Could he state, 'forbidden' . . . 'permitted'? Surely it

Murder and Theft of non-Jews Allowed

(1) I.e., in speaking of heathens, when the Tanna teaches that they are forbidden to do something, he *ipso facto* teaches that it is punishable by death; for only in speaking of Jews is it necessary to distinguish between prohibition and punishment. (2) Stole (*ganab*) refers to secret stealing; robbed (*gazal*), to stealing by open violence. (3) In war, v. Deut. XXI, 10-14 — a species of robbery. [This is the only possible and correct rendering of the text, *contra* Goldschmidt. Cf. Tosef. A.Z.] (4) Acts which are not actual robbery, but partake of its nature. (5) 'Cuthean' (Samaritan) was here substituted by the censor for the original *goy* (heathen). (6) [I.e., though it is forbidden to rob the heathen (v. *Yad, Genebah* I, 2; VI, 8), the offence was non-actionable. For reason, v. B.K. (Sonc. ed.) note on Mishnah 37b.] (7) But actually it is punishable too. [This is merely a survival of old Semitic tribal law that regarded theft and robbery as a crime against the state, and consequently punishable by death. V. Müller, D.H., *Hammurabi*, 88.] (8) Thus the Tanna does refer to punishment; since then he omits a reference to punishment in the clause under discussion, it shows that the heathen is not executed for robbery. In the whole of this discussion the punishment referred to is death.

has been taught: A Cuthean and a [Jewish] shepherd of small cattle [sheep, goats, etc.]¹ need neither be rescued [from a pit] nor may they be thrown [therein]!²

'And similar acts.' To what can this apply in the case of robbery?
—R. Aḥa b. Jacob answered: To a worker in a vineyard [who eats of the grapes]. When so? If his is the finishing work, it is permitted?³ If it is not the finishing work, is it not actual robbery?⁴—But R. Papa said: This applies to [the theft of] an article worth less than a *perutah*.⁵ But if so, why say that such robbery of a Jew by a Cuthean must not be kept: does he not forgive him?⁶—Though he later forgives him, he is grieved when it occurs [therefore it is prohibited]. But how can you say that such robbery by one Cuthean from another is but a 'similar act' [i.e., bordering on robbery]: since a Cuthean does not forgive,⁷ is it not actual theft?—But R. Aha, the son of R. Iḥa answered: It applies to the withholding of a labourer's wage.⁸ One Cuthean from another, or a Cuthean from an Israelite is forbidden, but an Israelite from a Cuthean is permitted.⁹ To what can 'a similar act' apply in the case of a beautiful woman?

robbing wages of non-Jew sanctioned

(1) Both are regarded as robbers, the latter because they permit their charges to graze in other people's fields. (2) One need neither exert oneself to save them from death, nor may one encompass it. This, of course, is theoretical only, v. p. 388, n. 6. Not a few of these harsh utterances (where they do not reflect the old Semetic tribal law, v. p. 388, n. 7) were the natural result of Jewish persecution by the Romans, and must be understood in that light. In actual practice, these dicta were certainly never acted upon, and it is significant that a commission of Roman officers, after investigating Jewish law in its relation to Gentiles, took exception only to two laws, one relating to the damage done by a goring ox, and the other permitting a Jew the use of property stolen from a Gentile. R. Gamaliel repealed this latter law. (B.K. 38a: Sifre Deut. 344.) Hence, reverting to the discussion, the Tanna could not have stated that the murder of a Cuthean by a Jew is permissible; therefore he is forced to speak of punishment. (3) E.g., the gathering in of the grapes. Deut. XXIII, 25 is interpreted by the Rabbis as referring to work in connection with the finishing touch given to the produce. (4) Not merely bordering thereon. (5) A small coin, one-eighth of the Roman *as*. (6) One does not mind such a trifle, and readily forgives it. (7) Even such a trifle, v. *infra* 59a. (8) This only borders on a robbery, for actual robbery means depriving a person of what he already possesses. (9) I.e., non-actionable.

free again [to others]?—R. Huna said: From the time that she goes bareheaded in the streets.¹

R. Eleazar said in R. Hanina's name: If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, and he shall cleave, which excludes unnatural intercourse.² Raba objected: Is there anything for which a Jew is not punishable and a heathen is?³ But Raba said thus: A heathen who violates his neighbour's wife unnaturally is free from punishment. Why so?—[Scripture saith:] To his wife, but not to his neighbour's; and he shall cleave, which excludes unnatural intercourse.⁴

R. Hanina said: If a heathen smites a Jew, he is worthy of death,⁵ for it is written, And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian.⁶ R. Hanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, One who smiteth⁷ man [i.e. an Israelite] attacketh⁸ the Holy One.⁹*

(Mnemonic: *lifts, his servant, Sabbath*.)¹⁰ Resh Lakish said: He who lifts his hand against his neighbour, even if he did not smite him, is called a wicked man, as it is written, And he said unto the wicked man, Wherefore wouldst thou smite thy fellow?¹¹ 'Wherefore hast thou smitten' is not said, but *wherefore wouldst thou smite*, shewing that though he had not smitten him yet, he was termed a wicked man. Ze'iri said in R. Hanina's name: He is called a sinner, for it is

Sodomy permitted even with neighbour's wife

(1) Even non-Jewish married women did not walk bareheaded in the streets, and this bondwoman, though not legally married, would do likewise. If she appeared bareheaded, it was a sign that her connection with the slave to whom she had been allotted was now broken. (2) His wife derives no pleasure from this, and hence there is no cleaving. (3) A variant reading of this passage is: Is there anything permitted to a Jew which is forbidden to a heathen. Unnatural connection is permitted to a Jew.⁴ (4) By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction 'to his wife but not to his neighbour's wife' is incurred only for natural, but not unnatural intercourse. X (5) [By the Hand of God, v. *Yad, Melakim* I, 6].

(6) Ex. II, 12. Thus Moses slew the Egyptian for striking an Israelite, proving that he had merited it. (7) Deriving *mokash* from *nakash*. (8) *Yala' P'?* is here derived from *los' P'* the jaw: lit., 'smiteth the jaw'. (9) Prov. XX, 25. (10) V. p. 387 n. 8. (11) Ex. II, 13.

598 "Oral Law" ^{SANHEDRIN} ~~Superior~~ Exhibit 60

a positive one, yet it is reckoned?—It is both positive and negative.¹

R. Johanan said: A heathen who studies the Torah deserves death, for it is written, Moses commanded us a law for an inheritance;² it is our inheritance, not theirs.³ Then why is this not included in the Noachian laws?—On the reading *morasha* [an inheritance] he steals it; on the reading *me'orash* [betrothed], he is guilty as one who violates a betrothed maiden, who is stoned.⁴ An objection is raised: R. Meir used to say, Whence do we know that even a heathen who studies the Torah is as a High Priest. From the verse, [*Ye shall therefore keep my statutes, and my judgments:*] *which, if man do, he shall live in them*.⁵ Priests, Levites, and Israelites are not mentioned, but *men*: hence thou mayest learn that even a heathen who studies the Torah is as a High Priest!—That refers to their own seven laws?⁶

'R Hanania b. Gamaliel said: [They were also commanded] not to partake of the blood drawn from a living animal.'

Our Rabbis taught: *But flesh with the life thereof, which is the blood thereof, shall ye not eat*,⁸ this prohibits flesh cut from the living animal. R. Hanania b. Gamaliel said: It also prohibits blood drawn from a living animal. What is his reason?—He reads the verse

(1) Positive: to dispense justice; negative: to refrain from injustice. But the Sabbath is entirely positive. (2) Deut. XXXIII, 4. (3) This seems a very strong expression. In the *J. E.* (*loc. cit.*) it is suggested that R. Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents' courts. In support of this it may be observed that the Talmud places R. Johanan's dictum (which, of course, is not to be taken literally) immediately after the passage dealing with the setting up of law courts by Gentiles. It is also possible that R. Johanan's objection was to the studying of Oral Law by Jewish Christians, as the possession of the Oral Law was held to be the distinguishing mark of the Jews. It is significant that it was R. Johanan who also said that God's covenant with Israel was only for the sake of the Oral Law. (Cf. *Ex. Rab.* 47.) (4) In Pes. 49b two opinions on the reading of this verse are recorded. One view is that it should be read, *Moses commanded us a law for an inheritance* (*morasha* מורשה), in accordance with the Scriptural text. Another version is, *Moses commanded us a law for a betrothal* (reading *me'orash* מורש = מורש, i.e., as something betrothed, consecrated to us, from מורש = מורש). On the first view, this prohibition is included in that of robbery; on the second, in that of adultery. (5) Lev. XVIII, 5. (6) Which includes observing. (7) It is meritorious for them to study these; but not laws which do not pertain to them. (8) Gen. IX, 4.

[Mishnah] refers to a husband who explicitly accepted her under all conditions. *Lewd mother is "pure"*

Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, — Beth Shammai say, he thereby renders her unfit to the priesthood. Beth Hillel declare her fit. R. Hiyya the son of Rabbah b. Nahmani said in R. Hisda's name; others state, R. Hisda said in Ze'iri's name: All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not; their dispute refers only to one who is eight years old. Beth Shammai maintaining, We must base our ruling on the earlier generations, but Beth Hillel hold that we do not.

Now, whence do we know that in the earlier generations [a boy of eight years] could beget children? Shall we say since it is written: [i] *[And David sent and inquired after the woman, And one said:] Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite?*⁴ And it is written, [ii] *Eliam, the son of Ahitophel the Gilonite;*⁵ and it is written, [iii] *And he sent by the hand of Nathan the prophet; and he called his name Jedidiah [afterwards Solomon] because of the Lord;*⁶ and it is written, [iv] *And it came to pass, after two full years [after Solomon's birth], that Absalom had sheepshearers;*⁷ and it is written, [v] *So Absalom fled and went to Geshur and was there three years;*⁸ and it is written [vi] *So Absalom dwelt two full years in Jerusalem, and saw not the king's face;*⁹ and it is written, [vii] *And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron;* and it is written,¹⁰ [viii] *And when Ahitophel saw that his counsel was not followed, he saddled his ass, and arose, and got him home to his house, to his city and put his household in order, and hanged himself;*¹¹ and it is written, [ix] *Bloody*

Mother + Son

(1) I.e., she becomes a harlot, whom a priest may not marry (Lev. XXI, 7).

(2) So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less than eight, Beth Shammai agree that she is not. (3) When a boy of that age could cause conception.

(4) II Sam. XI, 3. (5) Ibid. XXIII, 34. (6) Ibid. XII, 25. (7) Ibid. XIII, 23.

(8) Ibid. 38. (9) Ibid. XIV, 28. (10) Ibid. XV, 7. (11) Ibid. XVII, 23.

76b-77a Exhibit 85 SANHEDRIN Talmud "LAW"
 in a place where he must die]; [77a] then with respect to damages,
 wherein unwitting damage is treated as deliberate, and an accident
 as intention, 'surely he is liable for confining [the animal].

'R. Aha b. Rab ruled that he is not liable.' Said R. Mesharshia:
 Why does my grandfather¹ rule him not liable?—Because of the
 verse, [*Or in enmity he smite him with his hand, that he die:*] *He that*
*smote him shall surely be put to death: for he is a murderer:*² only a
 murderer has the law made liable for confining, but not one who
 causes damage thereby. How to Kill a neighbor

Raba said; If one bound his neighbour and he died of starv-
ation, he is not liable to execution. Raba also said: If he bound
him in the sun, and he died, or in a place of intense cold and he
 died, he is liable; but if the sun was yet to appear, or the cold to
make itself felt, he is not (Raba also said: If he bound him before
a lion, he is not liable) before mosquitoes, [who stung him to
death] he is. R. Ashi said: Even before mosquitoes, he is not liable,
because these go and others come (6)

It has been stated: If one overturned a vat upon a man [who
 then died of suffocation], or broke open a ceiling above him,⁷—
 Raba and R. Zera [differ]: One ruled that he is liable, the other
 that he is not. It can be proved that it was Raba who ruled that
 he is not liable, for he said: If one bound his neighbour and he
dies of starvation, he is not liable.⁸ On the contrary, it can be

(1) It being a general principle that a man is liable for any damage he does,
 no matter how, B.K. 26b. (2) R. Aha b. Rab was a Babylonian amora of the
 fourth century, and the grandfather of R. Mesharshia. (3) Ibid. The first half
 of the verse extends the law to confining one's neighbour in a place of death,
 (p. 519). (4) I.e., he is liable only if the place was already exposed to heat or
cold. But if it was merely destined to become hot, the sun not yet having risen,
 he is not liable. In the first case, he is regarded as a direct murderer, in the
 second, as an indirect cause. That is the general reason for the exemptions
 taught in this passage. (5) Because he could not have saved himself in any
case. [Raba probably refers to a prisoner thrown into an arena to be torn by
 lions.] (6) I.e., the mosquitoes before which the prisoner was bound do not
kill him entirely, as there is a continuous coming and going. Hence it is similar
 to binding one in a place where the sun will appear, but has not yet done so.
 (7) So that the cold entering therein, killed him. (8) This is similar: he did
 not kill him but indirectly caused his death.

has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood.⁽¹⁾ When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to² flesh. Some teach this teaching by itself: [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH!⁴ Raba said. It means⁵ this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this⁽⁶⁾ it is as if one puts the finger into the eye;⁷ but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Hama said: The difference of opinion⁸ is [only] when he⁹ knew her,¹⁰ for R. Meir compares her¹¹ to a mature girl,¹² and

↓

(1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood. (2) Lit., 'is not in'. (3) I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah. (4) The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel. (5) Lit., 'says'. (6) Lit., 'here', that is, less than three years old. (7) I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a. (8) Between R. Meir and the Sages. (9) The husband. (10) I.e., he knew, when he married her, that the bride was thus injured. (11) The one who was thus injured. (12) *A bogereth* (v. Glos.), a girl of full maturity, may

wounded' by a splinter! No, said R. Zera,² in respect of a minor who made a declaration of refusal.³

R. Shimi b. Hiyya stated: A woman who had intercourse with a beast is eligible to marry a priest.⁴ Likewise it was taught: A woman who had intercourse with that which is no human being,⁵ though she is in consequence subject to the penalty of stoning,⁶ is nevertheless permitted to marry a priest.⁷

When R. Dimi came⁸ he related: It once happened at Haitalu⁹ that while a young woman was sweeping the floor¹⁰ a village dog¹¹ covered her from the rear¹² and Rabbi permitted her to marry a priest. Samuel said: Even a High Priest. But was there a High Priest in the days of Rabbi?¹³—Rather, [Samuel meant]: Fit for a High Priest. *Intercourse with beast*

Raba of Parzakaia¹⁴ said to R. Ashi: Whence is derived the following statement which the Rabbis made: Harlotry is not applicable to bestial intercourse?—It is written, *Thou shalt not bring the hire of a harlot, or the price of a dog,*¹⁵ and yet we learned that the hire of a dog¹⁶ and the price of a harlot¹⁷ are permitted¹⁸ because it is said, *Even both these,*¹⁵ two only but not four.

- (1) Cf. *supra* p. 394, n. 8. (2) Rab's reason of 'previous carnal intercourse' was necessary. (3) *Mema'eneth*, v. Glos. Unnatural intercourse with her by her husband places the minor in the status of *be'ulah* (v. Glos.) but not in that of harlot, while her refusal to live with him does not give her the status of divorcee or widow but that of *mema'eneth*. Hence the necessity for Rab's statement that such a minor also is forbidden to marry a High Priest. (4) Even a High Priest. The result of such intercourse being regarded as a mere wound, and the opinion that does not regard an accidentally injured hymen as a disqualification does not so regard such an intercourse either. (5) A beast. (6) If the offence was committed in the presence of witnesses after due warning. (7) In the absence of witnesses and warning. (8) From Palestine to Babylon. (9) [Babylonian form for Aitalu, modern Aiterun N.W. of Kadesh, v. S. Klein, *Beiträge* p. 47]. (10) Lit., 'house'. (11) Or 'big hunting dog' (Rashi), 'ferocious dog' (Jast.), 'small wild dog' (Aruk). (12) A case of unnatural intercourse. (13) Judah ha-nasi (the Prince or Patriarch) I, who flourished 170-217 C.E., about a hundred years after the destruction of the second Temple. (14) So Bomberg ed.; MS.M., 'Parazika' (cf. Golds.); Cur. edd., 'Parkin'. (15) Deut. XXIII, 19. (16) The beast which a harlot receives for her intercourse with a dog. (17) A beast received as the price of a harlot who has been sold. (18) To be consecrated to the altar.

Whence did they know? — R. Hana¹ b. Bizna replied in the name of R. Simeon the Pious: They were made to pass before the front-plate Of the face of anyone turned pale² it was known that she was fit for cohabitation; if it did not turn pale³ it was known that she was unfit for cohabitation. *Virgin wine test* ↓

R. Nahman said: Dropsy is a manifestation of lewdness.

Similarly, it is said, And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not known man by lying with him;⁴ whence did they know it?⁵ R. Kahana replied: They made them sit upon the mouth of a wine-cask. [Through anyone who had] had previous intercourse, the odour penetrated; through a virgin, its odour did not penetrate. They should have been made to pass before the front-plate;⁶ — R. Kahana son of R. Nathan replied: It is written, *for acceptance*,⁷ for acceptance but not for punishment. If so, the same should have applied at Midian also!⁸ R. Ashi replied: It is written, 'unto them', implying *unto them*⁹ for acceptance but not for punishment; unto idolaters,¹⁰ however, even for punishment.¹¹

R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yoḥai.¹² Said R. Zera to R. Jacob b. Idi: Did you hear this¹³ explicitly or did you learn it by a deduction? What [could be the] deduction? — As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day, and Rabbi declared her eligible to live with a priest⁽¹⁴⁾

Baby girl under 3 married

- (1) Which of the Midianite women, referred to in the texts quoted, was, or was not fit for cohabitation. (2) Cur. edd., 'Huna'. (3) ¹ ², the gold plate which was worn by the High Priest on his forehead. V. Ex. XXVIII, 36ff. (4) Lit. ³ ⁴ (*'richly green*). (5) Judges XXI, 12. (6) Cf. *supra* n. 1 *mutatis mutandis*. (7) As was done in the case of the Midianites (v. *supra*). (8) Ex. XXVIII, 38, referring to the front-plate. (9) Why then was the test there performed before the plate? (10) Israelites, as were the inhabitants of Jabesh-gilead. (11) As were the Midianites. (12) By the front-plate. (13) That a proselyte under the age of three years and one day may be married by a priest. (14) And was married to a priest. (15) I.e., permitted her to continue to live with her husband.

Abaye's wife had a daughter. *He* declared, '[She must marry] one of *my* relations,' and *she* maintained, 'one of *mine*'. So he said to her: '[All] benefit from me be forbidden to you if you disregard my wish and marry her to one of your relations.' She went, ignored his desire, and married her to her relation. [Subsequently Abaye] went before R. Joseph [for absolution], who asked him: 'Had you known that she would disregard your wish and marry her to her relation, would you have vowed?' He answered, 'No,' and R. Joseph absolved him. But is such permitted?—Yes; and it was taught: A man once imposed a vow on his wife not to make the festival pilgrimage [to Jerusalem]; but she disregarded his wish, and did go. He went to R. Jose [for absolution], who said to him, 'Had you known that she would disregard your wish and make the journey, would you have imposed the vow on her?' He answered, 'No,' and R. Jose absolved him.

Ko7 Nidre

MISHNAH. R. ELIEZER B. JACOB SAID: ALSO HE¹ WHO WISHES TO SUBJECT HIS FRIEND TO A VOW TO EAT WITH HIM, SHOULD DECLARE: 'EVERY VOW WHICH I MAY MAKE IN THE FUTURE SHALL BE NULL. [HIS VOWS ARE THEN INVALID,] PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW.'

GEMARA. But since he says, 'Every vow which I may make in the future shall be null,' he will surely not listen to him¹ and not come to [eat with] him?—[23b] The text is defective, and this is what was taught: He who desires his friend to eat with him, and

of sceptic, heretic, and that is its probable meaning in Sanh. XI, 1, where an *apikoros* is excluded from the world to come. The definition given in the Gemara, 99b, viz., one who is scornful of the Rabbis, which is the same as it bears here, was in all probability an extension of its meaning, due to feuds between the Rabbis and some sections of the people. (8) And as their adherents naturally try to punish them, the incident could have been anticipated, and therefore is not regarded as unexpected

(1) The vow itself providing cause for absolution. (2) The friend. (3) This too is an example of a vow of incitement; v. Gemara.

DATE DUE

[illegible]

CINCINNATI CHRISTIAN UNIVERSITY LIBRARY



3 4320 00187 8067

305.8924 G612s 1962

Goff, Kenneth.

Still 'tis our ancient foe

IT CAN'T HAPPEN HERE OR CAN IT? WHAT IS COMMUNISM DOING IN THIS COUNTRY? — HOW STRONG IS IT?

Read these series of book written by a former Communist organizer and Party leader, and get the authentic first-hand information on Communism in America. You won't want it to happen here after you have read these books by Kenneth Goff:

STRANGE FIRE \$2.50

(This 300-page cloth-bound book exposes Communism in religion, and also reveals startling facts on the conspiracy behind the New Revised Standard Version of the Bible, and names the Red connections of nine of its translators.)

HANDBOOK ON SURVIVAL \$4.00

BRAIN WASHING \$1.00

(The official manuscript containing the plot of the Communist Party to brain-wash the American public. A real study of Russian psycho-politics.)

OVERMAN REPORT \$2.00

(An official government document with notes by Kenneth Goff on the hidden hand in the Russian Revolution.)

**Any of the following books can be purchased at
50c a copy or three for \$1.00:**

- () Confessions of a Stalin Agent
- () Will Russia Invade America?
- () One World a Red World
- () Traitors in the Pulpit
- () America, Zion of God
- () Reds Promote Racial War
- () The Long Arm of Stalin
- () Red Betrayal of Youth
- () Hitler, the 20th Century Hoax
- () Flying Saucers
- () Red Shadows
- () Red Tide

ORDER FROM
SOLDIERS OF THE CROSS

P. O. Box 116

Englewood, Colorado